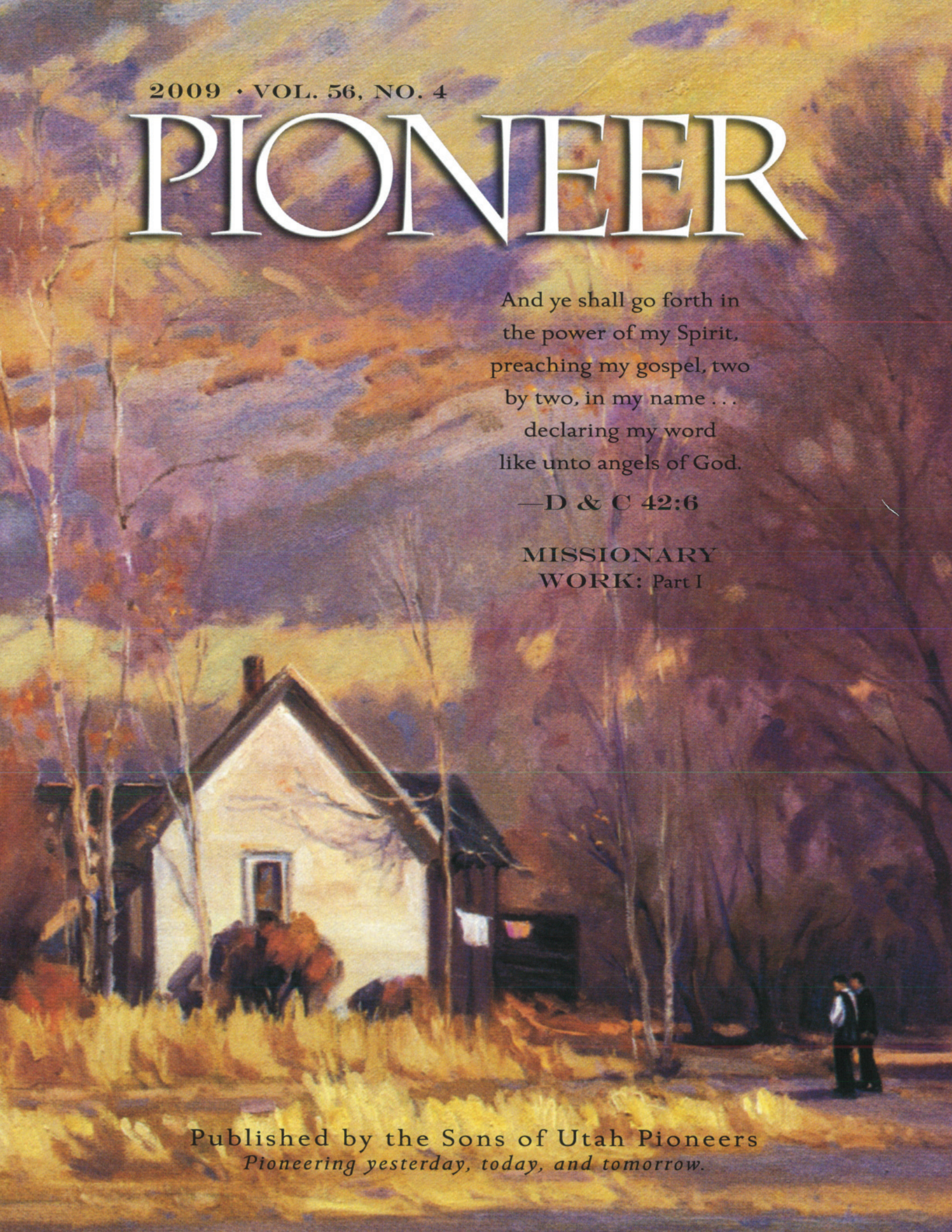




2009 • VOL. 56, NO. 4

PIONEER

And ye shall go forth in
the power of my Spirit,
preaching my gospel, two
by two, in my name . . .
declaring my word
like unto angels of God.

—D & C 42:6

MISSIONARY
WORK: Part I

Published by the Sons of Utah Pioneers
Pioneering yesterday, today, and tomorrow.

PIONEER

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WEBSITE

www.sonsofutahpioneers.org

NATIONAL HEADQUARTERS

3301 East 2920 South

Salt Lake City, Utah 84109

(801) 484-4441

E-mail: SUP1847@comcast.net

PUBLISHED QUARTERLY Salt Lake City, Utah

MISSION STATEMENT

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The society also honors present-day pioneers worldwide in many walks of life who exemplify these same qualities of character. It is further intended to teach these same qualities to the youth, who will be tomorrow's pioneers.

NEW SUBSCRIPTIONS:

Call: **1-866-724-1847**

\$15.00 per year. For reprints and back issues, please contact the SUP.

Published by the Sons of Utah Pioneers
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PRESIDENT'S MESSAGE

by Roger C. Flick, BYU LIBRARY

When I think of the early pioneering effort, I often associate it with movements of people through time and space. This effort usually came as a result of milestone changes in the lives of individuals and families. Such was the case with one of my ancestral families, who upon listening to missionaries, became members of the Mormon faith—The Church of Jesus Christ of Latter-day Saints.

Jonathan O. Duke, my pioneer ancestor, recorded the following in his journal: "In the spring of 1839, my wife went to Brooklyn to visit her father who had a little time previous become a member of the Church of Jesus Christ of Latter-day Saints and had been ordained an Elder. Here she was taught and instructed in the principles of the doctrines of Jesus Christ and during her visit there was baptized and confirmed a member of the same church and on the night she was baptized the Lord showed me the same in a dream. Her father Elder Robert Stone and Elder Theodore Curtis came to Albany and preached three successive evenings in my house. On the last night after [the] meeting, I and my sister Ann, were baptized by Elder Stone, June 10, 1839. On the 4 of July 1839 my sister Jane and several others were baptized. Our numbers increased and on July 29, 1839 we were organized into a branch of the Church by Elders Joseph Ball and

Charles W. Wendell. I was by them ordained an Elder and appointed to preside over the branch of the church which I continued to do for nearly a year. At this time I performed a short term mission to Massachusetts in company with Elder James Burnam."



Shortly thereafter Jonathan and his family moved to Nauvoo in 1840. There he was appointed to go on a stateside mission to Delaware.

The Kirtland period saw the beginning foundations of the restored Church. Missionary work was one of the major activities and of paramount importance to help build up the membership of the fledgling Mormon church. The earliest of missionaries left from Kirtland, Ohio, to serve missions in eastern United States, the southern states, and Canada.

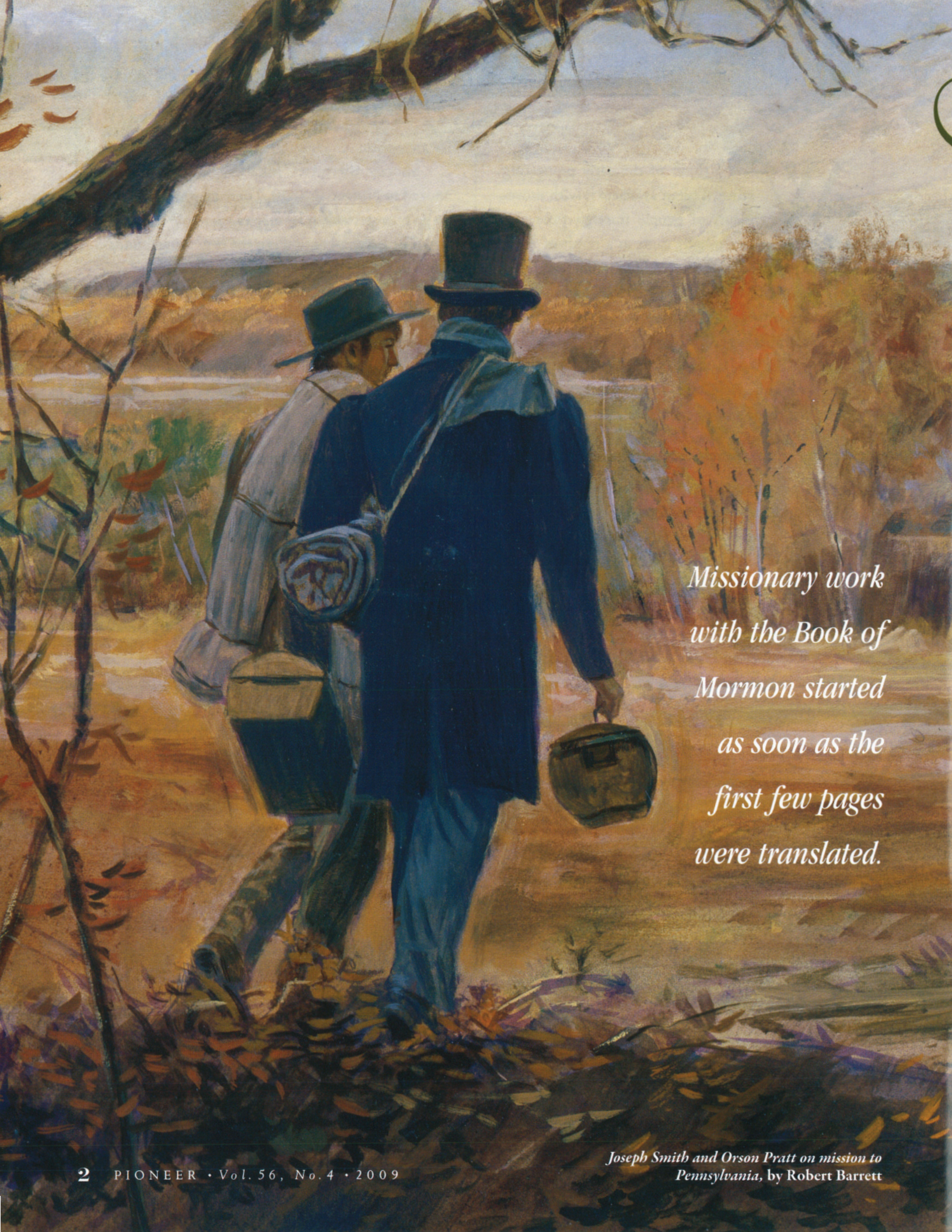
This period of time was also the beginning of the great westward expansion period in America. The Erie Canal, completed in 1825, brought many Saints to the Kirtland and Great Lakes area and eventually to Missouri and Nauvoo. Ohio was known as the "Gateway to the West." The Cumberland Road or National Road from Cumberland, Maryland, to Vandalia, Illinois, and eventually to St. Louis, was also a major thoroughfare to the frontier.

The predominate modes of transportation were by foot, by horseback, and by boat. Many missionaries and new converts suffered from lack of food and clean water, slow methods of transportation, persecution from relatives and friends, sickness, and death.

But the message was great! It was one of restoration of all things spiritually, and of the Book of Mormon as a second witness that Jesus Christ was real and that he lives. An initial gathering place was established and the Saints were encouraged to "Come to Zion."

How grateful I am for my ancestor Jonathan O. Duke, who had the courage and personal integrity to listen to the missionaries. Thank you, Jonathan, for your faith in God, your devotion to family, church and country, your hard work and service to others, your courage in adversity, your personal integrity and unyielding determination. ▣

—Roger C. Flick



*Missionary work
with the Book of
Mormon started
as soon as the
first few pages
were translated.*

“FROM A BOOK COMING FORTH”

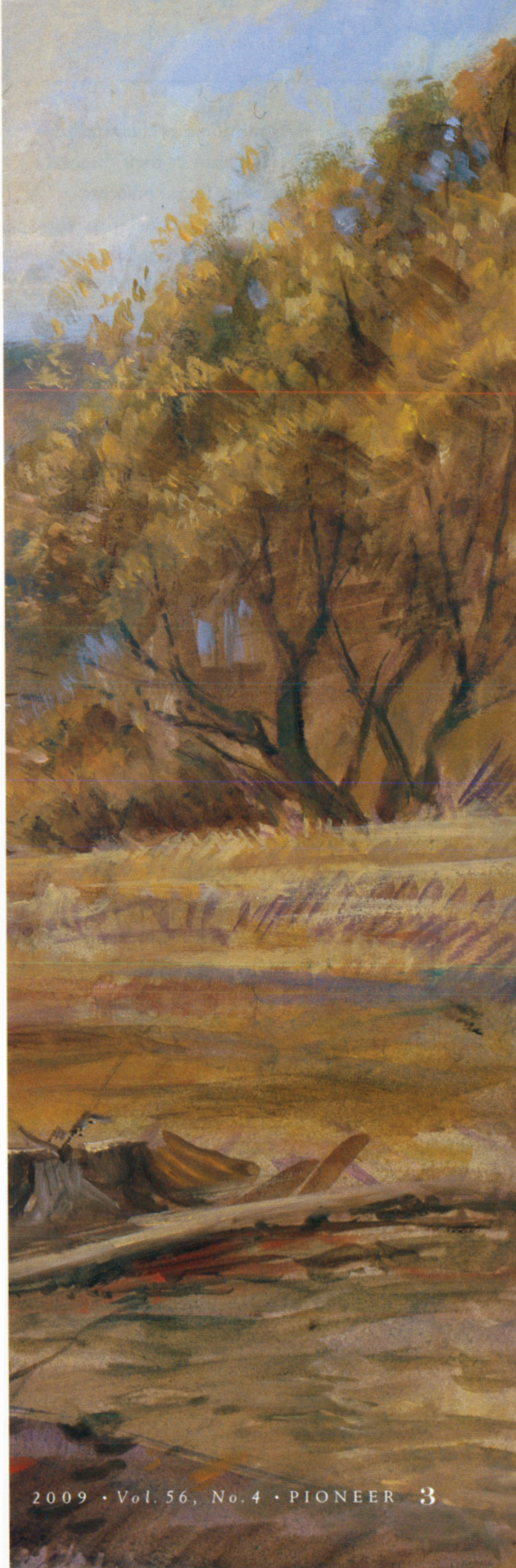
by Larry C. Porter,

BRIGHAM YOUNG UNIVERSITY EMERITUS PROFESSOR
OF RELIGIOUS EDUCATION

While the April 6 organization of the Church was to meet “the laws of our country, by the will and commandments of God” (D&C 20:1), it did not mark the beginning of proselyting. A limited but very effective missionary force had been preaching from portions of the Book of Mormon for a year, beginning as early as April 1829. . . .

As the work of translation progressed, Joseph Smith and Oliver Cowdery . . . began to “reason out of the scriptures” with friends and acquaintances. Among the first to hear them was Samuel H. Smith, the Prophet’s brother. The pair taught him from the Bible and “also showed him that part of the work which [they] had translated, and labored to persuade him concerning the Gospel of Jesus Christ which was now about to be revealed in its fulness.” After fervent prayer, Samuel accepted their message and was baptized by Oliver Cowdery on May 25. He returned home, “greatly glorifying and praising God, being filled with the Holy Spirit.”¹ . . . (see “*Samuel Smith: The Missionary*,” this issue, p. 19).

While laboring on the translation, the two men were besieged by a host of people who wanted to hear about the plates and the doctrines contained on them. Joseph Smith described this situation: “We found the people of Seneca county . . . disposed to enquire into the truth of these strange matters which now began to be noised abroad. Many opened their houses to us, in order that we might have an opportunity of meeting with our friends for the purpose of instruction and explanation. . . . From this time forth many became believers, and some were baptized whilst we continued to instruct and persuade as many as applied for information.”² . . .



The early missionaries characteristically used every means at their disposal to share their newly found precepts. . . . David Whitmer remembered that the early Saints actively proselyted throughout the entire time that the Book of Mormon was being printed and bound: "In August, 1829, we began to preach the gospel of Christ. . . . We preached . . . from August 1829, until April 6th, 1830, being eight months in which time we had proceeded rightly."³ The Prophet Joseph Smith declared, "Whilst the Book of Mormon was in the hands of the printer, we still continued to bear testimony and give information, as far as we had opportunity."⁴

In addition to the original manuscript of the Book of Mormon and the printer's copy, the disciples often used handwritten excerpts from the record to teach the doctrines in the still-unpublished volume. David Whitmer said, "The Book of Mormon was still in the hands of the printer, but my brother, Christian Whitmer, had copied from the manuscript the teachings and the doctrine of Christ, being the things which we were commanded to preach."⁵ . . .

When the first pages of the Book of Mormon were struck on the Grandin press in the fall of 1829, still another phase of missionary work began. Many did not wait for the printing and binding to be completed, but instead drew off proof sheets and used them in proselyting. . . . Solomon Chamberlain, a cooper (barrel maker) from Lyons, New York, [in] the fall of 1829, . . . was traveling westward on the Erie Canal on his way to Upper Canada when he felt constrained by the Spirit to get off the boat at Palmyra. Walking three miles south of the community, he lodged at a farmhouse for the night.

In the morning, occupants of the house asked whether he had ever heard of the "Gold Bible." The mere mention of the book stirred him to the core. He said, "There was a power like electricity went from the top of



*Whilst the Book
of Mormon was
in the hands of the
printer, we still
continued to bear
testimony and give
information, as far as
we had opportunity."*

—Prophet Joseph Smith

my head to the end of my toes." In 1816, an angelic visitor had informed him that "there would be a book come forth, like unto the Bible and the people would be guided by it, as well as the Bible." Solomon Chamberlain had since maintained a constant vigil for that book. The angel, furthermore, had instructed him that the gospel of Jesus Christ had been taken from the earth and that the true church would soon be fully restored.

Mr. Chamberlain learned that he was just one half mile from the Smith home, where the "Gold Bible" was located. He eagerly made his way "across lots" to the Smiths', where he met Joseph Smith, Sr., Hyrum Smith, and Christian Whitmer. Unfortunately, the Prophet was away at the time. For two days, he was instructed directly from the manuscript of the Book of

Mormon and quickly recognized that the book was the work he had been searching for.

Hyrum Smith and others accompanied him to the E. B. Grandin Printing Office, where they gave him sixty-four printed pages of the Book of Mormon. Unordained, but with the blessings of Oliver Cowdery and Hyrum Smith, Solomon Chamberlain left for Upper Canada, where he preached the Book of Mormon and what he knew of the principles of the restored gospel to whoever would listen. He observed: "I took [the pages] with their leave and pursued my journey to Canada, and I preached all that I knew concerning Mormonism, to all both high and low, rich and poor. . . . I did not see any one in traveling for 800 miles, that had ever heard of the Gold Bible (so called). I exhorted all people to prepare for the great work of God that was now about to come forth, and it would never be brought down nor confounded."⁶

Oliver Cowdery also gave loose sheets of the Book of Mormon to his brother Warren A. Cowdery as they came from the press. Warren Cowdery then showed

them to others in the town of Freedom, Cattaraugus County, New York. William Hyde, an early proselyte, reported: "In the year 1830 or 31, we began to hear something concerning the Book of Mormon, and the setting up of the Kingdom of God on earth in the last days. The little information that we gained upon this subject, until the Elders came preaching, was through Warren A. Cowdery, whose farm joined with ours. Warren A. obtained from his brother Oliver, at an early date, some of the proof sheets to the book of Mormon some of which we had the privilege of perusing, and we did not peruse any faster than we believed."⁷ William Hyde, his father and mother, and other family members were baptized at Freedom, New York, in 1834.

Just eleven days following the first public sale of the Book of Mormon on 26 March 1830, the restored church of Jesus Christ was officially organized at the Peter

Whitmer, Sr., home. For those in attendance, that great milestone opened the joyful prospect of their becoming members of the church and kingdom of God on earth with all its attendant blessings—not the least of which was a new volume of holy writ, the Book of Mormon, another testament of Jesus Christ. ▣

Excerpts from Larry C. Porter, "From a Book Coming Forth," Ensign, July 1988, 42.

1 *History of the Church*, 1:144.

2 *History of the Church*, 1:51.

3 David Whitmer, *An Address to All Believers in Christ* (Richmond: David Whitmer, 1887), 32.

4 *History of the Church*, 1:74–75.

5 Whitmer, 32.

6 Solomon Chamberlain, "A Short Sketch of the Life of Solomon Chamberlain," July 11, 1858, Church History Library, Salt Lake City.

7 Journal of William Hyde, 46, Church History Library.

PIONEER

magazine is proud to present a few select pieces featuring the early missionary efforts of the Church in the United States and Canada. Even before the Book of Mormon was printed, the Prophet Joseph Smith set forth the charge to "teach all nations" (Matt. 28:19). Early missionaries included Oliver Cowdery, Peter Whitmer Jr., Parley P. Pratt, and Ziba Peterson, their mission leading to the remarkable conversion of Sidney Rigdon. The missions of the Prophet's brother Samuel, Orson Hyde, and Brigham Young provide even more insight into the Church's "pioneering" missionary efforts.

The Encyclopedia of Latter-day Saint History notes that "early missionary work was centered in eastern United States and Canada. The first mission outside of North America was to Great Britain in 1837. This also appears to be the earliest use of the term *mission* as a designated ecclesiastical unit of the Church. In 1843 Joseph Smith sent elders to the Society Islands (French Polynesia). This was the first non-English-speaking mission of the Church."

Following the martyrdom of the Prophet Joseph Smith until the Church was established in Utah, "the expansion of missions proceeded haltingly—only the Welsh mission in 1845 and the California mission in 1846 were founded. But in the early 1850s, President Brigham Young and his associates determined that the Church was again strong enough to continue its mission of taking the restored gospel to the nations." In our next issues, we will explore this missionary work.

Missions abroad included the Scandinavian, French, Italian, Swiss, and Sandwich Islands (Hawaii) opened in 1850; followed by Australia, Chile, India, Burma, Malta, Germany, Gibraltar, Hong Kong, New Zealand, South Africa, Siam (Thailand), and American Indian Territory. From 1864, missions opened in the Netherlands, Mexico, Turkey, Samoa, Tonga, and by 1901, Japan—the twenty-first mission worldwide! ▣

(See *The Encyclopedia of Latter-day Saint History*, edited by Arnold K. Garr, Donald Q. Cannon, and Richard O. Cowan [Salt Lake City: Deseret Book, 2000], 760–62.)



The Impact of The FIRST PREACHING IN

by *Richard Lloyd Anderson*,
BRIGHAM YOUNG UNIVERSITY
EMERITUS PROFESSOR OF RELIGIOUS EDUCATION

During the [September, 1830] conference a revelation formally designated Peter Whitmer, Jr., as junior companion to Oliver Cowdery in [a] mission [to the Indians] (D&C 30). Oliver Cowdery was then Mormonism's most eloquent spokesman, standing next to Joseph Smith in church government and in prominence as a witness of the early visions. The importance of the western mission is evident from the fact that he headed it. . . .

Two companions were soon added, Ziba Peterson and the dynamic Parley P. Pratt. . . . Pratt had been converted by reading the Book of Mormon and talking at length with Hyrum Smith and other Book of Mormon witnesses. After Oliver Cowdery baptized him "about the first of September, A.D. 1830," Parley P. Pratt then travelled some 200 miles east, . . . where he baptized his brother Orson. . . . Pratt later recalled details: "Returning to western New York the same autumn, I saw for the first time Joseph Smith the Prophet at his father's house in Manchester, heard him preach, and preached in his house, at the close of which meeting we baptized seven persons. After this he inquired of the Lord, and received a revelation appointing me a mission to the west, in company with Oliver Cowdery, Peter Whitmer, Jr. and Ziba Peterson. We started this mission in October, 1830."¹ . . .

In outfitting these men for their long journey, the women of the Church played an unpublicized role. . . . [Lucy Mack Smith writes]: "As soon as this revelation was received, Emma Smith and several other sisters began to make arrangements to furnish those who were set apart for this mission with the necessary clothing, which was no easy task. . . . Emma's health at this time

N OHIO

"The four missionaries walked eighty miles west to Buffalo, where they spoke to an Indian group about the Book of Mormon as a record of their ancestors."



was quite delicate; yet she did not favor herself on this account. But whatever her hands found to do, she did with her might, until she went so far beyond her strength that she brought upon herself a heavy fit of sickness, which lasted four weeks.”² . . .

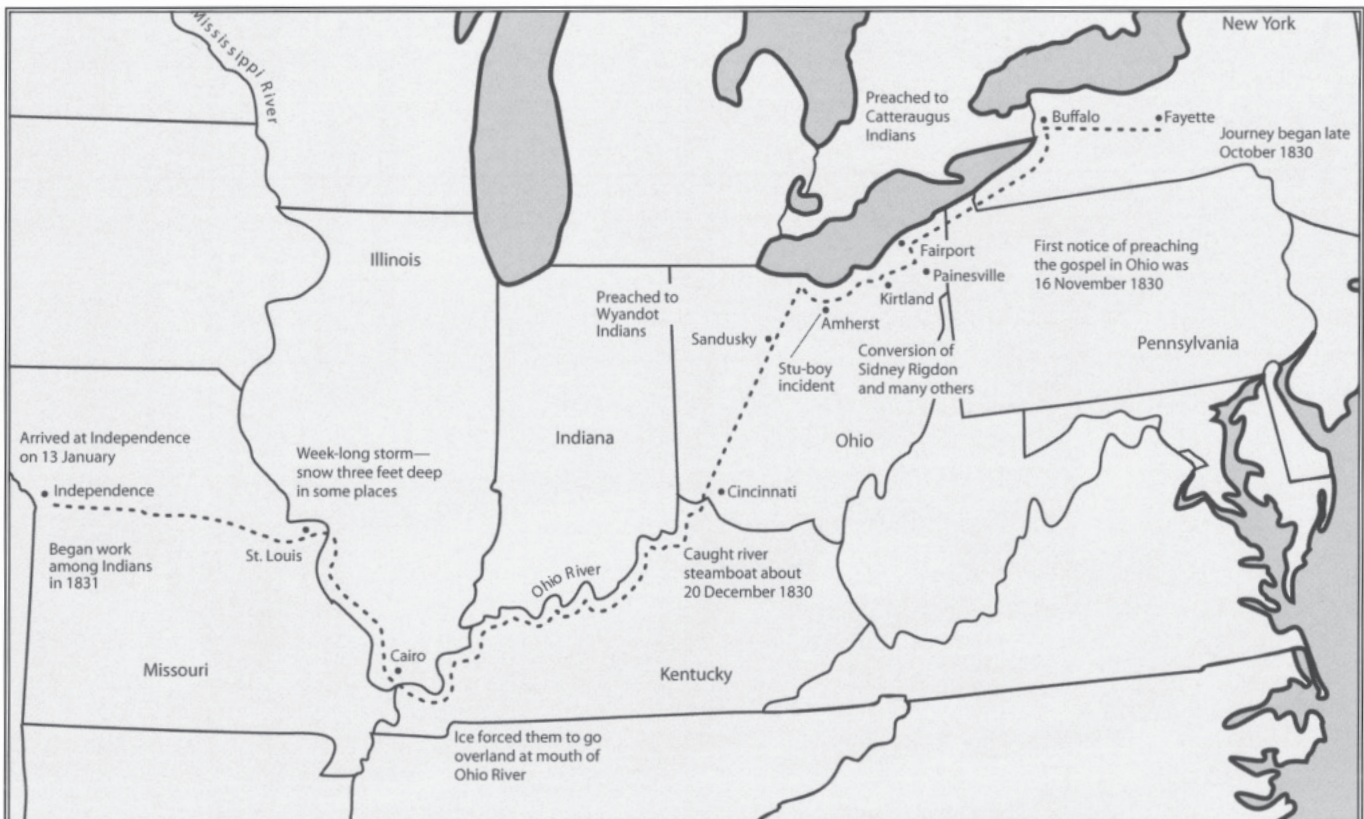
Paul-like, the four missionaries walked eighty miles west to Buffalo, where they spoke to an Indian group about the Book of Mormon as a record of their ancestors and left copies with those who could read. But the most dramatic scene of the mission opened 200 miles farther west near Cleveland, Ohio. Parley P. Pratt earlier had been converted to the Disciples’ movement when the noted Sidney Rigdon had come into Pratt’s neighborhood . . . in 1829. Now the tables were turned as Pratt sought out Sidney Rigdon. . . .

In a few short weeks the restored Church of Christ had as many members in Ohio as in New York. . . .

The most spectacular conversion was Sidney Rigdon. . . . His was the “first house at which they called.” The noted preacher was polite but “very much prejudiced” to hear that the Book of Mormon was an additional revelation to the Bible. Pressed in discussion, the seasoned

minister declined to argue but promised: “I will read your book . . . and will endeavor to ascertain whether it be a revelation from God or not.” During the next “fort-night” the missionaries returned “occasionally” to find an earnest searcher reading the Book of Mormon, “meditating on the things he heard and read,” and also “praying to the Lord for direction.” Finally convinced, he counted the cost (which was considerable) and fearlessly submitted to baptism.³ . . .

At their first interview the missionaries had requested Rigdon’s permission to speak to the Mentor church. The open-minded leader agreed, with the following result: “The appointment was accordingly published and a large and respectable congregation assembled. . . . At the conclusion Elder Rigdon arose and stated to the congregation that the information they had that evening received was of an extraordinary character and certainly demanded their most serious consideration. . . . He would exhort his brethren . . . to give the matter a careful investigation and not turn against it without being fully convinced of its being an imposition, lest they should possibly resist the truth.”⁴



The missionaries traveled approximately fifteen hundred miles during the fall and winter of 1830–31.



The Mentor congregation had been created under the leadership of Rigdon, whose vigorous views of the restoration of the primitive gifts went beyond Campbellite concepts. John Murdock, brother-in-law of the Clapps in the Mentor congregation, . . . [was] a Campbellite minister living near Warrensville (southwest of Kirtland), [who] heard of Rigdon's investigation and . . . traveled 20 miles to Kirtland to hear the new message for himself. Pratt's *Autobiography* mentions the general excitement: "in Kirtland and in all the region round about . . . the people thronged us night and day, insomuch that we had no time for rest or retirement." Some came "for curiosity, some to obey the gospel, and some to dispute or resist it."⁵ . . . John Murdock already believed in the literal restoration of primitive Christianity so the essential question was whether the Mormon missionaries were imposters or authentic servants of God:

"I said, if it be so, their walk will agree with their profession and the Holy Ghost will attend their ministration of the ordinances, and the Book of Mormon will contain the same plan of salvation as the Bible . . . I did not ask a sign of them by working a miracle. . . . For I did not believe that the spirit would attend their ministration if the Book of Mormon was not true, neither if they were not sent forth of God."⁶ . . .

"I found their testimony agreed on the subject that there was a manifestation of the spirit attended the ministration of the ordinance of laying on hands. . . . And I watched the spirit of each one of them in their conversation. . . . Cowdery wished not for contention and endeavored to evade controversy." While the confirmation meeting was held, Murdock read the Book of Mormon; when the group returned, "the spirit of the Lord rested on me, witnessing to me of the truth of the work."⁷

The next morning he requested baptism which was

The most spectacular conversion was Sidney Rigdon. . . . The noted preacher was polite but 'very much prejudiced' to hear that the Book of Mormon was an additional revelation to the Bible."

performed by Parley P. Pratt in the Chagrin river: "And the spirit of the lord sensibly attended the ministration, and I came out of the water rejoicing and singing praises to God and the Lamb. An impression sensibly rested on my mind that cannot by me be forgotten. . . . This was the third time that I had been immersed, but I never before felt the authority of the ordinance. But I felt it this time and felt as though my sins were forgiven. I continued with the brethren till Sunday, at which time they preached in Mayfield and baptized a number."⁸

Murdock gave the date of his baptism as Nov. 5, so the Mayfield meeting just mentioned was Sunday Nov. 7, and Levi Hancock was probably there. Single and 27 years of age, he heard the news of the four men with the revealed book from his brother, who mentioned a Sunday meeting and reported

their practice of baptizing and bestowing the Holy Ghost:

"At these last words I gathered faith, and there seemed to fall on me something pleasant and delightful. It seemed like a wash of something warm took me in the face and ran over my body, which gave me that feeling I cannot describe. The first word I said was, 'It is the truth—I feel it. I will go and hear for myself tomorrow.'"⁹

The next morning Hancock accompanied his family to Mayfield, taking his mother on the horse behind him. A crowd assembled there at the Jackson home: "I got in the chamber . . . [and] took a seat beside a lawyer by the name of Card. He sat with his pencil and paper and commenced to scribble as the speaker arose and began to talk."¹⁰

This first speaker was Parley P. Pratt, who told of Christ's ministry in the Book of Mormon and afterwards stressed that there must be something sent from God in order to prepare the people for the glorious reign of Christ." Sidney Rigdon spoke next . . . [and]

the final speaker was undoubtedly Oliver Cowdery: "There arose another young man whose countenance bespoke a spirit of peace and love. He said he had been an eye witness to the things declared, and the book reported to be a revelation was truth, however strange it may appear to the people."¹¹

Levi Hancock's father and sister were baptized that day, and the first of the week Levi followed the missionaries to Kirtland and requested baptism of Parley P. Pratt. . . .

In his first Mormon meeting (at Mayfield) Levi Hancock sat by the young lawyer Card, who was taking notes. Apparently at a later Sunday, after Rigdon's baptism and ordination, Varnum J. Card came to Mayfield accompanied by his friend John Barr. Cowdery and Rigdon spoke at a morning meeting, and Rigdon baptized in mid-afternoon. In the midst of a moving service, "Mr. Card suddenly seized my arm and said, 'take me away.'" Card's face was 'pale' and his frame trembled as we walked away and mounted our horses." Regaining his composure, Varnum Card evaluated his experience: "Mr. Barr, if you had not been there, I certainly should have gone into the water.' He said the impulse was irresistible."¹²

[Levi] Hancock and Lyman Wight spoke there [in Mayfield] on one evening, followed the next day by Cowdery, Peterson, and Whitmer. "They held meetings and baptized some, and in the evening they confirmed many members in the church."¹³

At this time Lyman Wight was in the midst of his own investigation of the Mormon claims, and his story illustrates how fully prepared for conversion a number in his circle were. Filled

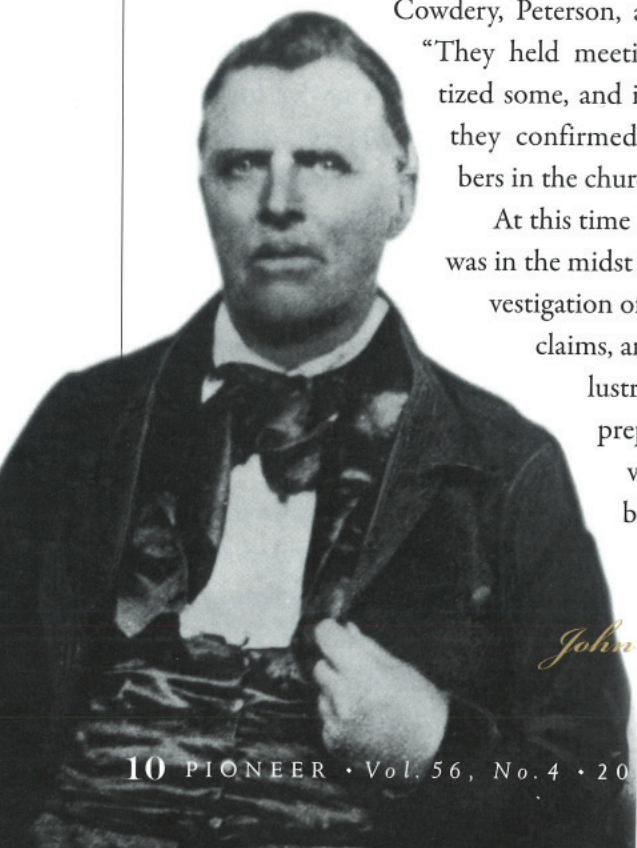
with a desire to comply strictly with the early Christian order, Wight, Isaac Morley, and others had entered into a covenant to hold "all things common."

"In conformity to this covenant I moved the next February, 1830 to Kirtland into the house with Bro. Morley. We commenced our labors together with great peace and union. We were soon joined by eight other families. Our labors were united both in farming and mechanism, all of which was prosecuted with great vigor. We truly began to feel as if the millennium was close at hand."¹⁴

About the beginning of November, Wight had been appointed to move seven miles from Kirtland to Mayfield and take charge of five families who would become a branch of this society: "When I had my goods about half loaded, there came along four men (namely P. Pratt, O. Cowdery P. Whitmer, and Ziba Peterson) and brought with them the Book of Mormon which they wished to introduce to us. I desired they would hold on till I got away, as my business was of vital importance, and I did not wish to be troubled with romances nor idle speculations. But nothing daunted, they were not to be put off, but were as good natured as you please. Curiosity got uppermost, and I concluded to stop for a short time. We called meeting and one testified that he had seen angels, and another that he had seen the plates, and that the gifts were back in the Church again, etc. The meeting became so interesting withal that I did not get away till the sun was about an hour high at night, and it was dark before I arrived at my new home."¹⁵

With pressing duties, Wight dismissed the episode by assuming that the missionaries would immediately travel on to Missouri. As discussed, however, they followed him to his new home of Mayfield. Wight despaired of giving full details of the elders' stay on the Western Reserve but summarized: "I shall therefore content myself by saying that they brought the Book of Mormon to bear upon us, and the whole of the common stock family was baptized."¹⁶ . . .

John Murdock returned to his home (Orange Township) to ignite interest in a new area: "I endeavored to bear testimony to my neighbors whom I met by



John Murdock

*“Levi Hancock heard the news of the four men
with the revealed book from his brother. . . .
The first word [Levi] said was, ‘It is the truth—
I feel it. I will go and hear for myself tomorrow.’
. . . Levi followed the missionaries to Kirtland
and requested baptism of Parley P. Pratt.”*



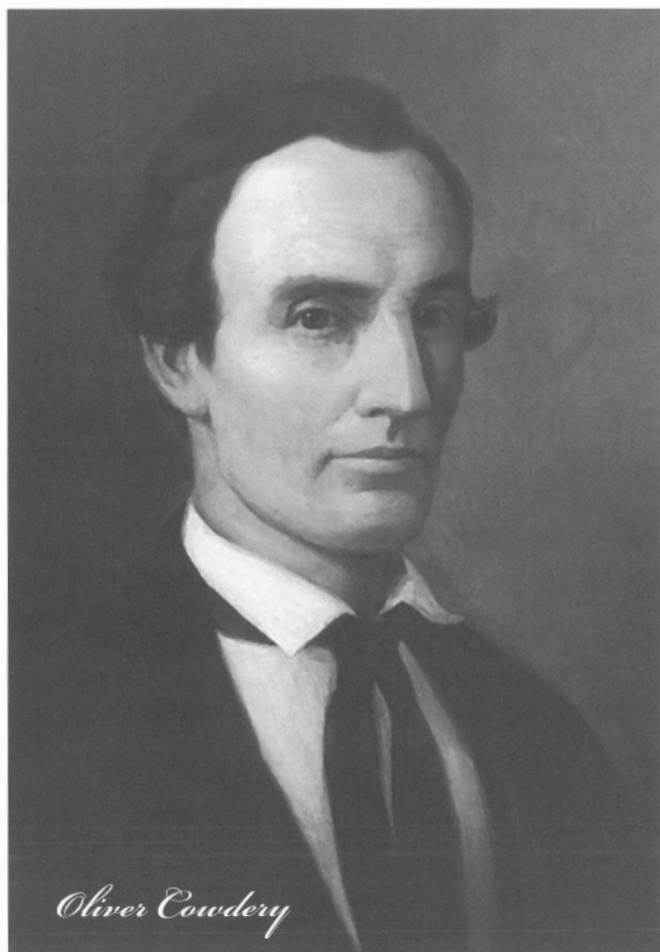
the way, but they would not believe. At length I arrived home. My family gladly received me and my words, thank the Lord. And my wife and Brother Covey both believed the Book of Mormon, for I brought it home with me and read it to them, and I was filled with the spirit as I read. . . . New York brethren held meeting in Warrensville, four miles west of my house, and I bore testimony to the truth. My wife, Brother Covey, and three others were baptized. . . . I bore testimony to my neighbors.”¹⁷ . . .

As Wight indicated, Kirtland was headquarters for Isaac Morley’s family, which attempted to live the early Christian economic order. Those who already believed in the experiences and programs of the Book of Acts were obviously ripe for a restored gospel. Through the New Testament they knew vividly of eyewitnesses of revelation, of religious leaders called by God and authorized by the laying on of hands, of baptism by immersion for the remission of sins, and of the laying on of hands for the gift of the Holy Ghost (neglected by even Christian restorationists). [From] the Rigdon history: “About two

miles from Elder Rigdon’s, at the town of Kirtland, were a number of the members of his church, who lived together and had all things common . . . to which place they immediately repaired and proclaimed the gospel to them, with some considerable success. For their testimony was received by many of the people and seventeen came forward in obedience to the gospel.”¹⁸ . . .

“And when finally convinced of its truth, he called together a large congregation of his friends neighbors, and brethren, and then addressed them very affectionately for near two hours, during most of which time both himself and nearly all the congregation were melted into tears. He asked forgiveness of everybody who might have had occasion to be offended with any part of his former life. He forgave all who had persecuted or injured him in any manner. And the next morning, himself and wife were baptized by Elder O. Cowdery. I [Parley P. Pratt] was present—it was a solemn scene. Most of the people were greatly affected. They came out of the water overwhelmed in tears.”¹⁹

The first fruits in Ohio were by no means confined to the Rigdon circle of disciples. An example of an outsider to these connections is Philo Dibble, newly married and 24, who had recently settled on land five miles east of Kirtland. By way of ridicule he was told that four men had come to Kirtland with a golden Bible, and one of them had seen an angel. Dibble “did not feel inclined to make light of such a subject,” however, but “thought that if angels had administered to the children of men again, I was glad of it; I was afraid, however, it was not true.” The next morning he and his wife drove the carriage to “hunt up those strange men in Kirtland.”²⁰ Since the missionaries were in Mayfield that day, Dibble and his wife returned the next day accompanied by a neighboring family. They met the four New York missionaries: “I remained with them all day, and became convinced that they were sincere in their professions. I asked Oliver what repentance consisted of, and he replied, ‘Forsaking sin and yielding obedience to the gospel.’ That evening he preached at brother Isaac Morley’s and bore his testimony to the administration of an angel at noonday. He then dwelt upon the subjects of repentance and baptism and the bestowal of the Holy Ghost and promised that all who



embraced these principles with honesty of heart should receive a testimony.”²¹

The meeting closed with Dibble, William Cahoon, and three other persons standing in response to Cowdery’s invitation to indicate willingness for baptism. Against his wife’s cautions, Philo Dibble was baptized and describes his elation afterward: “When I came out of the water I knew that I had been born of water and of the spirit, for my mind was illuminated with the Holy Ghost. . . . While in bed that night I felt what appeared to be a hand upon my left shoulder, and a sensation like fibers of fire immediately enveloped my body. . . . I was enveloped in a heavenly influence and could not sleep for joy. The next morning I started home a happy man.”²² . . .

Edward Partridge was a mature businessman who was skeptical of the claims of Christian ministers when the four New York missionaries called at his hatter’s shop in Painesville and presented the Book of Mormon. Lydia Partridge remembered the confrontation: “He told them he did not believe what they said but believed them to be imposters. Oliver Cowdery said he was thankful there was a God in heaven, who knew the

hearts of all men. After the men were gone my husband sent a man to follow them and get one of their books.”²³

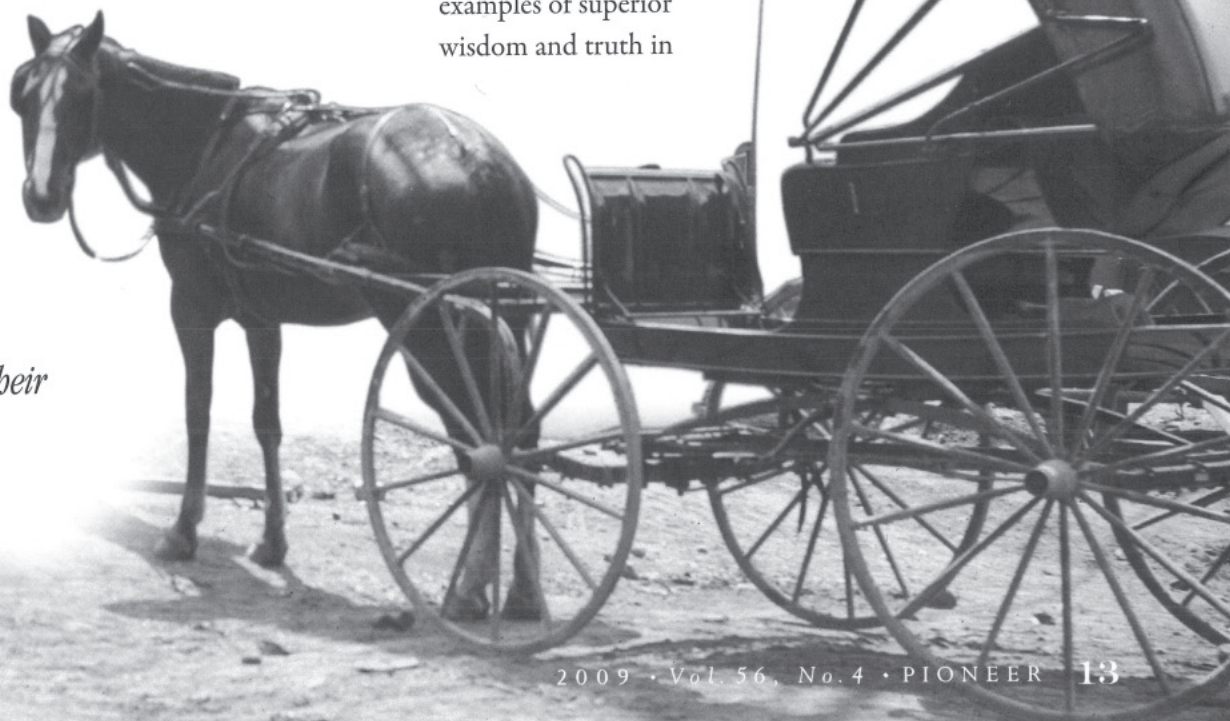
Similarly, the reception at the Shaker community at North Union was cool, but their iron-willed leader nevertheless considered Cowdery’s deportment consistent with his claim. Ashbel Kitchell’s journal noted that the missionaries caused “a good deal of excitement” in the Kirtland area, followed by their visit of two nights and one day at the Shaker Community of North Union.

“Late in the fall a member of that society came to our house to visit the Believers. His name was Oliver Cowdery. He stated that he had been one who assisted in the translation of the golden Bible, and had seen the angel, and also had been commissioned by him to go out and bear testimony that God would destroy this generation. By his request we gave liberty for him to bear his testimony in our meeting. But finding he had nothing for us, we treated him kindly and labored to find out their manner of spirit. He appeared meek and mild.”²⁴ . . .

Orson Hyde was a young Campbellite preacher of some education and promise. The elders traveled west from the Cleveland area to his station near Elyria, and he could not easily dismiss their declarations: “I encountered them, but perceiving that they were mostly illiterate men, and at the same time observing some examples of superior wisdom and truth in

Philo Dibble and his wife drove the carriage to “hunt up those strange men in Kirtland.” . . .

“I remained with them all day, and became convinced that they were sincere in their professions.”



their teaching, I resolved to read the famed 'golden Bible' as it was called."²⁵

The religious integrity of the first Ohio Mormons is clear. . . . On the whole these pioneer Mormons had an impressive background of Bible study. Lydia Partridge probably speaks for the majority of the 1830 converts: "I was induced to believe for the reason that I saw the gospel in its plainness as it was taught in the New Testament, and I also knew that none of the sects of the day taught those things."²⁶ In her own terms, she had joined "the

Campbellite church," but she was in reality a "Rigdonite," baptized by him and

having faith in some form of modern revelation and spiritual gifts. The missionaries brought not only the Book of Mormon, but full faith in the Book of Acts, with the laying on of hands for the gift of the Holy Ghost and its accompanying spirituality. . . .

Rigdon left for New York "about three weeks" after his baptism. By then the four New York missionaries had resumed their journey to Missouri, taking the Kirtland convert, Frederick G. Williams, as an ordained companion and leaving the Ohio Saints under the new elders Sidney Rigdon, John Murdock, and Lyman Wight. In the words of Lydia Partridge, at this time "my husband partly believed, but he had to take a journey to New York State and see the Prophet."²⁷ . . .

According to Philo Dibble, Partridge also went on behalf of several others. A skeptical neighbor identified Partridge and his business: "We have sent a man down to York State to find out the truth of this work, and he is a man who will not lie."²⁸ . . . Lucy Mack Smith recalled the arrival of Rigdon and Partridge while a meet-

ing was in progress at Waterloo, New York. When Joseph Smith finished speaking he extended an opportunity for spontaneous remarks: "Upon this Mr. Partridge arose and stated that he had been to Manchester with the view of obtaining further information respecting the doctrine which we preached. But not finding us, he had made some inquiry of our neighbors concerning our characters which they stated had been unimpeachable until Joseph deceived us relative to the Book of Mormon. . . . Having heard that our veracity was not questioned upon any other point than that of

When Joseph Smith finished speaking he extended an opportunity for spontaneous remarks: 'Upon this Mr. Partridge arose and stated . . . he believed our testimony and was ready to be baptized.'"



our religion, he believed our testimony and was ready to be baptized.”²⁹ . . .

The hundred converts on the Western Reserve [the mission in Ohio] in November 1830 were a thousand by the next summer. In four action packed weeks, missionaries of the restored gospel had preached intensively in Mentor, Kirtland, and Mayfield, and they had held important meetings in North Union (in Cleveland’s Shaker Heights), Warrensville, and Painesville.³⁰ They had saturated the Kirtland area with their message and testimony. Their newspaper valedictory reported that “the four persons have proceeded on their mission to the Indians”—and accorded them a grudging tribute: “There are rising of 100 in this and an adjoining county who have embraced the ideas and assertions of Joseph Smith, Jr., many of them respectable for intelligence and piety.”³¹ . . .

The Ohio labors of Oliver Cowdery, Parley P. Pratt, and their companions doubled the membership of the Church and created a solid nucleus for rapid growth and a secure, if temporary, gathering location. One assesses the impact of four men in four weeks with a certain awe. The fields were ripe, and the hands of the harvesters sure.

Excerpts from Richard Lloyd Anderson, “The Impact of the First Preaching in Ohio,” BYU Studies 11:4 (Summer 1971): 474–96. ■

- 1 “History of Parley P. Pratt,” *Deseret News*, May 19, 1858.
- 2 Lucy Smith, *Biographical Sketches of Joseph Smith* (Liverpool, 1853), 169.
- 3 “History of Joseph Smith,” *Times and Seasons*, Vol. 4 (1843), 289–90.
- 4 *Times and Seasons*, (1843), 4:289–90; see also Smith, *History of the Church*, 1:124.
- 5 Pratt, *Autobiography*, 50.
- 6 John Murdock, *Journal*, 12.
- 7 Murdock, 13, 15.
- 8 Murdock, 16.
- 9 Clara E. H. Lloyd, ed., *Journal of Levi W. Hancock* (n.d., n.p.), 23.
- 10, 11 Lloyd, 23, 24.
- 12 Statement of John Barr, cit. by Frederic G. Mather, *Lippincott’s Magazine* 36 (1880): 206–7. Card’s first name follows the spelling of the Cleveland publications and the Directory, Cleveland and Ohio City, for the Years 1837–8 (Cleveland, 1837); both Card and Barr are listed as practicing attorneys.
- 13 Lloyd, 24.
- 14 *Journal of Lyman Wight*, cit. by the careful historian—

grandson Heman C. Smith, *History of the Reorganized Church of Jesus Christ of Latter-day Saints* (Independence, Mo., 1951 reprint), 1:153.

15, 16 *Journal of Lyman Wight*, 1:153.

17 Murdock, *Journal*, 17.

18 *Times and Seasons* (1843), 4:290, see also Smith, *History of the Church*, 1:124. “Two miles,” more open in the *History* might be accurate. Adjoining townships may be meant, not villages.

19 In 1882 Herman C. Smith reported that his grandmother (widow of Lyman Wight) “told me a few days ago that she remembers distinctly that Sidney Rigdon was baptized the same day herself and husband were but perhaps not by the same person, as there were several baptizing at the same time.” (*Saints’ Herald*, 29 [1882], 192.) The Wight journal sets the date of baptism of the Wights: Myself and family were baptized by P. Pratt on the 14th of November, 1830, in Chagrin River, at Kirtland, Ohio.” (*History of the Reorganized Church*, 1:154).

20–21 “Philo Dibble’s Narrative,” *Early Scenes in Church History* (Salt Lake City, 1882), 75.

22 “Philo Dibble’s Narrative,” 75–76.

23 Extracts from Lydia Partridge’s “Writings, Family History of Edward Partridge, Jr.,” 5.

24 *Journal of Ashbel Kitchell*, copied by Henry C. Blinn, held by the Shaker Museum, Old Chatham, New York.

25 “History of Orson Hyde,” *Deseret News*, May 5, 1858.

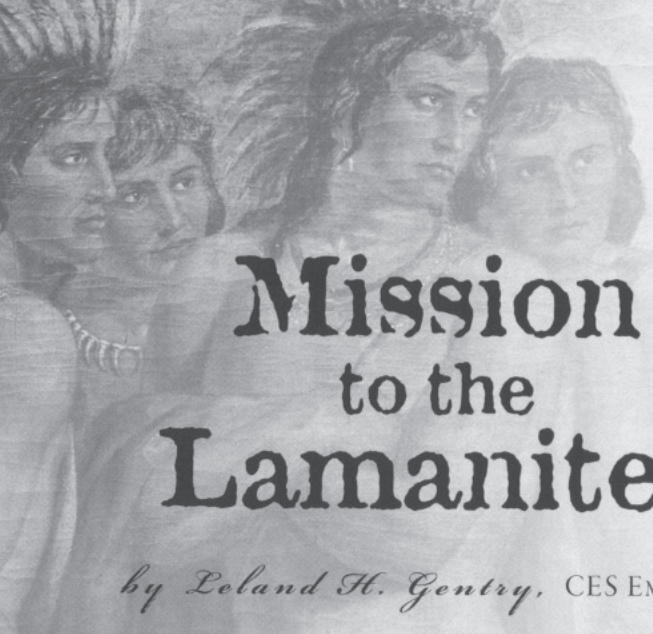
26, 27 Extracts, *History of Edward Partridge, Jr.*, 5.

28 Dibble, “Narrative,” 77.

29 Lucy Mack Smith, *Biographical Sketches*, 170.

30 Cowdery was co-editor and presumably the source of information for this historical summary in *The Evening and the Morning Star* 1 (April 1833), which summarized the Ohio preaching: “These first four, having added one to their number proceeded to the west after having baptized one hundred and thirty disciples in less than four weeks.”

31 “The Book of Mormon,” *Painesville Telegraph*, Nov. 30, 1830.



Mission to the Lamanites

by Leland H. Gentry, CES EMERITUS

In September 1830, the Lord called Oliver Cowdery . . . to “go unto the Lamanites and preach my gospel unto them” (D&C 28:8). The call came a few months after the United States Congress had passed the Indian Removal Bill . . . the relocation of all tribes within United States borders to points beyond [May 28, 1830].¹ . . . Joseph Smith [later] received revelations instructing Peter Whitmer Jr., [Parley P. Pratt, and Ziba Peterson] to accompany Oliver (D&C 30:5, 32:2–3). . . .

The phrase “borders of the Lamanites” was uniquely Mormon and referred to the boundary line between the western edge of Missouri and present-day Kansas. The Shawnee and Delaware tribes of Ohio . . . resettled west of the confluence of the Missouri and Kansas rivers. . . .

The missionaries arrived in Independence on January 13, 1831. “Two of our number now commenced work as tailors in the village of Independence,” wrote Parley P. Pratt, “while the others . . . commenced a mission among the Lamanites.” Following a brief visit to the Shawnees, the travelers “crossed the Kansas River and entered among the Delawares.”² Here the missionaries enjoyed temporary success as well as a lengthy conversation with the chief, William Anderson. . . .

Precisely how long the visits continued is not known, but Richard W Cummins, the Indian agent, learned about the elders’ activities and ordered them to desist and leave at once. Government regulations forbade work among the Indians without a special permit³ issued by the superintendent of Indian affairs, a regulation with which the elders had failed to comply. Parley Pratt later reported

that Cummins was a “difficult man” who carried the law to its extreme and was “some what strenuous respecting our having liberty to visit our brethren the Lamanites.”⁴

The elders “were soon ordered out of the Indian country as disturbers of the peace; and even threatened with the military in case of non-compliance.”⁵

The missionaries crossed the river into Missouri and commenced work among the whites. . . . On February 14, 1831, Oliver Cowdery wrote to General William Clark,⁶ the superintendent of Indian affairs in St. Louis, requesting permission to “have free intercourse with the several tribes” in order to establish schools and Christian instruction for Indian children, one of the principal enterprises being pursued among Indian tribes by many Christian denominations. The following day, Major Richard Cummins wrote a letter of his own explaining his reasons for evicting the men. Both letters represent the earliest written documentation of the Mormon missionaries’ actual visit among the Delawares. After the letters’ discovery in the Kansas State Historical Society in Topeka among the papers of General William Clark, the body of Major Cummins’s letter and the main paragraph of Elder Cowdery’s letter were published in the *Kansas Historical Quarterly* in 1971.⁷ . . .

One of the chief historical values of these letters is their corroboration of the missionaries’ claim that they did enter Shawnee and Delaware lands and did preach to the Indians. In addition, Cummins’s letter contains the earliest written indication of the Latter-day Saints’ interest in the Rocky Mountain region. . . . His letter explains the reasons for his refusal to permit the men to proceed, as well as his personal observation that they were “strange.” Oliver Cowdery’s letter is a simple plea for permission to proceed as planned. As far as is known, no answer to either letter was ever received. . . .

In writing from Kaw Township . . . on May 7, 1831, Oliver reported to his brethren in the East that he had recently learned “of another tribe of Lamanites” living about “three hundred miles west of Santa Fe, and are called Navashoes [Navajos].”⁸ . . .

After the missionaries’ unsuccessful petition for a license to establish a school, Church leaders considered other possible avenues for extending contact to the

The Superintendent of Indian Affairs

Sir,

While I address your honour by this communication I do it with much pleasure understanding it pleasing your honour to countenance every exertion made by the philanthropist for the instruction of the Indian in the arts of civilized life which is a sure productive of the Gospel of Christ.

As I have been appointed by a society of Christians in the State of New York to superintend the establishing Missions among the Indians I doubt not but I shall have the approbation of your honour and a permit for myself and all who may be recommended to me by that Society to have free intercourse with the several tribes in establishing schools for the instruction of their children and also teaching them the Christian religion without intruding or interfering with any other Mission now established.

With much esteem I subscribe your honor's
Humble Servant

(Signed) *Oliver Cowdery*

Indians, but these efforts met with little success. A revelation received in July 1831 instructed Sidney Gilbert to "establish a store" and apply for a license to trade or "send goods also unto the Lamanites . . . and then the gospel may be preached unto them."⁹ ▣

Excerpts from Leland H. Gentry, "Light on the Mission to the Lamanites," BYU Studies 36.2 (1996-97): 226-34.

1 Robert V. Remini, *Andrew Jackson and the Course of American Freedom, 1822-1832*, 3 vols. (New York: Harper & Row, 1981), 2:263.

2 Parley P. Pratt Jr., ed., *The Autobiography of Parley P. Pratt*, 4th ed. (Salt Lake City: Deseret Book, 1985), 53-58.

3 Wilcomb E. Washburn, *The American Indian and the United States*, 4 vols. (New York: Random House, 1973), 3:154-63.

4 *Messenger and Advocate*, Oct. 1835.

Background: *Joseph Smith Preaching to the Indians*, by William Armitage, © by Intellectual Reserve, Inc.

Delaware & Shawanee Agency, 15th. February 1831
Genl. Wm. Clark., Superintendent Indian Affairs

Sir,

A few days agoe three Men all Strangers to me went among the Indians Shawanees & Delawares, they say for the purpose of preaching to and Instructing them in Religious Matters, they say they are sent by God and must proceed, they have a new Revelation with them, as there Guide in teaching the Indians, which they say was shown to one of their Sects in a Miraculous way, and that an Angel from Heaven appeared to one of their Men and two others of their Sect, and shewed them that the work was from God, and much more &c. I have refused to let them stay or, go among the Indians unless they first obtain permission from you or, some of the officers of the Genl. Government who I am bound to obey. I am informed that they intend to apply to you for permission to go among the Indians, if you refuse, then they will go to the Rocky Mountains, but what they will be with the Indians. The Men act very strange; there came on five to this place, they say, four from the State of New York, and one from Ohio.

Respectfully Your

most Obedt. Srvnt.

(Signed) *Richd. W. Cummins*
Ind. Agent.

5 Pratt, 57.

6 He is the Clark of the Lewis and Clark Expedition.

7 *Ohio Star*, Dec. 8, 1831, 1; David J. Whittaker, "Mormons and Native Americans: A Historical and Bibliographical Introduction," *Dialogue* 18 (Winter 1985): 35.

8 W. W. Phelps to Brigham Young, July 17, 1831, Church History Library.

9 "Book of Commandments, Laws, and Covenants," Book B, Church History Library; and Joseph Smith's Kirtland Revelation Book, verses 9b and 10, quoted in Robert J. Woodford, "The Historical Development of the Doctrine and Covenants," 3 vols. (Ph.D. diss., BYU, 1974), 2:728, 731.



SAMUEL H. SMITH

The Missionary

by Dean Jarman, CES EMERITUS

*"Thou hast been faithful in all thy days, and ministered comfort to thy father's family. . . . Thou hast labored much and toiled hard. . . . The just shall rise up and call thee a perfect man."*¹

When Samuel Smith and [Orson Pratt] arrived in Kirtland in February, 1831, [they] arrived at a place that was always crowded with persons coming to inquire about the new religion. During the spring [Samuel] performed missionary work to the neighboring areas. He labored in Amherst, Lorraine County, fifty miles west of Kirtland, for a few weeks in April. . . . Joel Hills Johnson, of Amherst . . . recorded in his journal that in April, 1831, Samuel H. Smith, with others, baptized about fifty persons in a two-week period in the vicinity.² . . .

On June 7, . . . a revelation called many of the men to go on a mission to Missouri. . . . "Let my servants Reynolds Cahoon and Samuel H. Smith also take their journey. . . .

"And let them journey from thence preaching the word by the way, saying none other things than that which the prophets and apostles have written, and that which is taught them by the Comforter through the prayer of faith.

"Let them go two by two, and thus let them preach by the way in every congregation, baptizing by water, and laying on of hands by the water's side." (D&C 52: 30, 9–10.)

There were about fifty men that set out on the western mission and each pair was to travel on different routes. . . .

With only two day's preparation Samuel Smith, age twenty-three, and Reynolds Cahoon, age forty-one, departed for their mission to Missouri. They traveled

on foot "carrying their clothing, books, and at times their food."³ Their direction was to the southwest. They took with them some provisions for lodging but paid out their last money before they reached Missouri.⁴ Mother Smith mentioned that their journey was hard and that they endured "much for the want of food and rest."⁵ . . .

"They arrived at Columbus, the capitol of Ohio on the 19th and . . . traveled towards Cincinnati.

[They preached at Newhampton, Springfield, Clark county; Lebanon, Ohio county, Indiana; Unionville; Madison, Jefferson county, Indiana; Vienna, Scott county; Orleans, Orange county; Woods Ferry; Nashville, Green county; Vigo county; and by July 14th, 1831,] they preached in the court house at Paris, Edgar county, Ill., where the people appeared hard hearted and wicked. Here they paid out the last money they had for lodging. After journeying 55 miles farther, they held a meeting with the Presbyterians on the Sabbath (July 17th)."⁶ . . .

On their way to Missouri they met William E. M'Lellin, a clerk in a shop in a town on their route. He seemed interested in their message and arranged for them to speak in a room that could accommodate a large assembly. After the missionaries had left the following morning, he began to be uneasy because of their message. "This feeling worked so strongly in his breast as to deprive him of rest all the ensuing night; and before morning, he concluded to set out for Missouri, at the hazard of business, character, and everything else."⁷ He settled his affairs with his employer and set out to find the two missionaries. Somehow he passed them on the way, and he was baptized and ordained an Elder upon reaching Missouri.

Samuel Smith and his companion arrived at Independence, Missouri, August 4, 1831. . . . Cahoon wrote: "I found some of the brethren, and there my mortal eyes beheld great and marvelous things such as I had not ever expected to see in this world."⁸ He also mentioned that they attended a "glorious meeting on the Sabbath."⁹ Samuel and his companion spent five days in Jackson county, during which time they attended several meetings and explored the country round about.

On August 8, some of the missionaries were asking Joseph Smith as to how they should return to Kirtland; and by revelation they were instructed to return speedily to the land from which they came. They were to make or buy a craft and go quickly to St. Louis. From St. Louis, Sidney Rigdon, Joseph Smith, and Oliver Cowdery were to go to Cincinnati and preach while the others were instructed to return to Kirtland. . . .

Samuel Smith, Reynolds Cahoon, Joseph Smith, and six others left Independence, August 9. Said the Prophet: "We started down the river in canoes, and

went the first day as far as Fort Osage, where we had an excellent wild turkey for supper. Nothing very important occurred till the third day, when many of the dangers common upon the western waters manifested themselves; and after we had encamped upon the bank of the river, at ~~McIlwaine's Bend~~, Brother Phelps, in open vision by daylight, saw the destroyer in his most horrible power, ride upon the face of the waters, others heard the noise, but saw not the vision."¹⁰

The next morning Joseph Smith . . . received further instructions pertaining to their homeward journey. . . . They were to separate and travel two by two: "Let my servant Reynolds Cahoon, and my servant Samuel H. Smith, with whom I am well pleased, be not separated until they return to their homes, and this for a wise purpose in me" (D&C 61:35).

Samuel Smith and Reynolds Cahoon had traveled about one hundred miles on the Missouri River when they left their canoes and journeyed by land on the north side of the river. At St. Charles they crossed the Ohio River into Illinois. The two missionaries journeyed along the national highway through part of Indiana . . . until they reached Greene County. . . .

In Greene County, six persons were baptized, a branch of the Church was founded, and one man was ordained to the office of Elder and another to the office of Priest. After Samuel Smith and Reynolds Cahoon had performed a few baptisms, some of the residents became frightened because of the "fabulous stories" which they had heard about the Mormons.¹¹ On September 13, the missionaries left Greene County for Kirtland.

We held . . . [a meeting] at the house of James St. Johns . . . where we again had a large congregation. . . . We began to hope that they would receive the truth and that the Lord would build up a church in this place. (Four persons were baptized in this town)."

—Samuel H. Smith, 1831



They arrived in Kirtland, September 28, 1831, thus completing about a two thousand mile journey, mostly on foot, in a little less than four months.

For the remainder of the year 1831, Samuel Smith remained busy attending conferences of the Church and performing short missions. It was recorded that he attended conference October 10th in Kirtland and October 25th in Orange, Cayahoga County.¹² On the first day of the latter conference Joseph Smith, Jr., received a revelation directed to William E. M'Lellin; part of it said: "Go unto the eastern lands, bear testimony in every place, unto every people and in the synagogues, reasoning with the people. Let my servant Samuel H. Smith go with you, and forsake him not, and give him thine instructions, and he that is faithful shall be made strong in every place; and I, the Lord, will go with you" (D&C 66:7-8).

It appeared that the two were to meet in Hiram, Ohio, and from there start on their mission. Lucy Mack Smith gave an account of Samuel starting for Hiram, about thirty miles from Kirtland: "Samuel commenced making preparations, but before he was ready to start he heard a voice in the night, which said, 'Samuel, arise immediately, and go on the mission which thou was commanded to take to Hiram.' He arose from his bed and took what clothing he had in readiness, and set off without further delay."¹³

Samuel Smith remained in Hiram for a few days performing missionary labors and attending church meetings. At a conference held on November 12th he was voted worthy to receive an inheritance in Zion. He and William E. M'Lellin left Hiram for their mission to the East on November 16, 1831. The mission lasted but forty days, during which time they preached in two counties in Eastern Ohio and baptized six individuals.¹⁴

Samuel kept an account of their mission: "We held . . . [a meeting] at the house of James St. Johns . . . where we again had a large congregation. The prejudices of many began to break down and the spirit of the Lord commenced to work upon the hearts of the people, and we began to hope that they would receive the truth and that the Lord would build up a church in this place. (Four



persons were baptized in this town). . . . On Thursday, the 22nd we held a meeting at Mr. Edward's in Weathersfield, where Bro. William E. M'Lellin became sick through taking a bad cold which settled on his lungs. . . . In the evening of December 27th I returned to Kirtland, where I stayed at my father's house.¹⁵

Samuel Smith's mission to the East had ended prematurely. One apparent reason was the sickness of William E. M'Lellin. . . . Samuel said later that the way seemed "hedged up before" M'Lellin and himself.¹⁶ In a later revelation the fact was disclosed that William had murmured in his heart; and had sinned (see D&C 75: 6-8). . . . It appears that because of some of M'Lellin's personal difficulties he and Samuel Smith were not progressing as they should have been, and this was the reason Samuel Smith left him and returned to Kirtland. . . .

On January 25, 1832, [Samuel Smith] attended a conference at Amherst . . . and there received a commission to go to the East with Orson Hyde (see D&C 75: 13). . . .

With only seven days of preparation Samuel H. Smith and Orson Hyde left Kirtland, Ohio, on February 1, 1832, for a mission that would last nearly eleven months. This perhaps is the best documented of Samuel's mission, as both missionaries kept a day by day journal of their travels and experiences.

As they journeyed eastward they preached in churches, halls, school houses, stores as well as upon the sidewalks and from house to house. Often when they found someone that was receptive to their message, they would hold private meetings with [that person]. Their route took them from Salem, Ohio, to Springfield, Pennsylvania, where they remained for twelve days, teaching those interested in their message. A number of persons were baptized, a branch was organized, and one member was ordained to the office of Elder.

After leaving Springfield they journeyed to Erie, Pennsylvania. While en route they did much house to house contacting. From Pennsylvania they traveled to western New York, where they visited the towns of Fayette, Livonia, and Canandaigua, all of which Samuel

Smith had previously visited. The following statements are from [Orson] Hyde's journal . . . : "May 15, 1832: Laid hands upon one Sister who had ague and she was immediately healed, the power of God was manifest.

"May 20th, 1832: At 9 o'clock, one came forward; afternoon, preached in Spafford and five came forward for baptism—baptized the six in the water of Lake Schenectady; the Lord was with us.

"June 14th: Went on 7 miles; feet very sore."¹⁷

It seems that one of the highlights of their mission was their work in Boston. While they were in New York they spent one night with Thomas B. Marsh. Marsh had lived in Boston and had joined the Church in 1830. He wrote a letter to some of his friends in Boston telling them of the two missionaries that were on their way. . . .

As the missionaries came closer to Boston, Samuel Smith recorded in his journal on the twelfth of June that he and Orson Hyde both felt impressed that they should hurry to Boston. The missionaries arrived in Boston, June 22nd, and Samuel Smith recorded that "we came into Boston and found the friends of Brother Thomas Marsh very glad to see us. They had expected us before in consequence of a letter written . . . by Thomas. Some of them were calculating to start the next month for Ohio."¹⁸ Orson Hyde recorded a similar reaction in his journal: "Arrived at Boston on Friday the 22nd June, and have labored diligently since we came—Word and Doctrine. The Lord has opened and is opening the way before us."¹⁹ . . . During the next fourteen days fifteen persons were baptized. . . .

It seems that Boston became the headquarters for the missionaries. They worked in surrounding areas and then journeyed to Providence, Rhode Island. Twenty miles of the journey to Rhode Island was made on the stage. When they arrived in Providence they felt again that the Lord had opened the way before them. Although they found some interested persons, the forces of opposition



*May 15, 1832:
Laid hands
upon one Sister who
had ague and she was
immediately healed,
the power of
God was manifest."*

—Orson Hyde

soon gathered against them. Hyde recorded in his journal under the date of July 17, the following experience:

"Labored from house to house; held meetings in the afternoon at a private house; explained the work unto them, and we thought we would have a private meeting in the evening as there was some quite believing.

"Accordingly we came together, and there was a mob gathered around one house of about a hundred men, they swore they would have us and tar and feather us. The people told them that we were not there, but the mob did not believe it, and said they would search the house, but they did not, they then all rallied and came down to the house where we really were, and came and told us what was going on; but the mob came on be-

fore we left the house, and surrounded it and tried to get in, but the lady told them there was no meeting there that night and that they must clear out. But a little boy came into the house to see if we were there and he did not see us, and went out and told them that we were not there, and they then dispersed swearing and scolding, and thus the Lord delivered us."²⁰

Orson Hyde later stated that they were able to baptize a few persons in Rhode Island against very violent opposition.²¹ . . .

The missionaries returned to Boston from Rhode Island, where, according to Hyde's journal, five more persons were baptized. Leaving Boston again, they traveled north through New Hampshire and into Maine. A branch of the Church was organized in York County, Maine, and about twenty persons were baptized. When the missionaries left Maine, they faced adverse weather conditions because winter had arrived. . . .

"Came on to Portsmouth called from house to house, rained very hard, night came on, and no family would keep us over night. We were out in the dark, mud, and rain, which came down profoundly. Called on Robert Foster, a Christian preacher and editor; he was

quite plausible and apparently friendly, but rejected the Book of Mormon. Another Minister was present who said he would not believe unless the mountains should be moved, trees plucked up, dead raised, etc. About 11 o'clock at night we left the house, rained very hard; we went down to the Stage Tavern, and there was music and dancing, and they broke up about half past twelve. We then called for a bed, but all beds were full there, so we had to depart into the rain again. Went about one-quarter of a mile and woke them up and got a bed."²²

After Samuel Smith and Orson Hyde had finished their business in Boston, they caught a stage and arrived in Kirtland December 22, 1832. During the past eleven months they had organized four branches of the Church, one in Pennsylvania, two in Massachusetts, and one in Maine. . . . Sixty or more individuals had been baptized.

[Orson] Hyde later summarized: "We journeyed early in the spring of 1832, eastward together, without 'purse or script,' going from house to house, teaching and preaching in families and also in the public congregations of the people. Wherever we were received and entertained we left our blessing; and wherever we were rejected, we washed our feet in private against those who rejected us, and bore testimony of it unto our Father in Heaven, and went on our way rejoicing, according to the commandment. . . .

"This was one of the most arduous and toilsome missions ever performed in the Church. To travel two thousand miles on foot, . . . often sleeping in school houses after preaching in barns, in sheds, by the way-side, under trees, etc., was something of a task. When one would be teaching in private families the other would frequently be nodding in his chair, weary with toil, fatigue and want of sleep. We were often rejected in the afterpart of the day, compelling us to travel in the evening, and sometimes till people were gone to bed, leaving us to lodge where we could. We would sometimes travel until midnight, or until nearly daylight, before we could find a barn or shed in which we dared to lie down; we must be away before discovered, least suspicion rest upon us; would often lie down under trees and sleep in day time to make up the loss."²³

[During] the years 1831 and 1832, Samuel Smith had . . . performed two long missions in which he traveled about 4,000 miles in fifteen months; he engaged in missionary work in the vicinity of Kirtland; and, he worked among the members of the Church, strengthening them in their faith. ▣

- 1 Quoted from a blessing given to Samuel by his father, Joseph Smith, Sr. See Ruby K. Smith *Mary Bailey* (1954), 56.
- 2 Joel Hills Johnson, "Diary of Joel Hills Johnson, 1802–1882," Harold B. Lee Library, BYU, 1:6.
- 3 Preston Nibley, "Biography of Samuel H. Smith," MS, n.d., LDS Church History Library, Salt Lake City, Utah, 8.
- 4 "Journal History," June 9, 1831.
- 5 Lucy Smith, 210.
- 6 "Journal History," June 9, 1831.
- 7 Lucy Smith, 210.
- 8 "Journal History," Aug. 9, 1831.
- 9 "Journal History," Aug. 9, 1831.
- 10 *HC*, 1:202–3.
- 11 "Journal History," Aug. 13, 1831.
- 12 "Journal History," Oct. 10, 1831; Oct. 25, 1831.
- 13 Lucy Smith, 217.
- 14 "Journal History," Nov. 12, 1831; Nov. 16, 1831.
- 15 Samuel H. Smith, Journal, 1831–1833. The original handwritten copy of this journal is in possession of J. Winter Smith, San Jose, Calif. A microfilm and a typewritten copy are in the LDS Church History Library.
- 16 Samuel H. Smith, Journal.
- 17 Orson Hyde, Journal, while absent on a mission with Samuel H. Smith from Feb. 1, 1832 to Dec. 22, 1832. The original handwritten copy is in the LDS Church History Library.
- 18 Samuel H. Smith, Journal, May 13, 1832.
- 19 Orson Hyde, Journal, June 25, 1832.
- 20 Orson Hyde, Journal, July 17, 1832.
- 21 "History of Orson Hyde," *Millennial Star*, 776.
- 22 Orson Hyde, Journal, Nov. 22, 1832.
- 23 "History of Orson Hyde," *Millennial Star*, 776.

Excerpts from Dean Jarman, "The Life and Contributions of Samuel Harrison Smith," chap. 5, BYU Master of Science Thesis, June 1961, 40–56.

Visuals: Courtesy of the Church History Library, The Church of Jesus Christ of Latter-day Saints: missionary map (8); Murdock (10); Cowdery (12); Hyde (22); and Young (28). Photo from Utah State Historical Society, carriage #09285 (13).

Brigham Young

AS A MISSIONARY

by Eugene England, BYU AND UVU EMERITUS PROFESSOR OF ENGLISH

Brigham Young's conversion to Mormonism in April 1832 brought a dramatic release of language in him that included speaking in tongues and beginning his first diary. At the same time, he began, hesitantly then avidly, to preach the restored gospel in the area near his home in Mendon, New York. Like many other early converts, even before receiving a formal call from the Prophet, he felt the truth of the Lord's reminder that "it becometh every man who hath been warned to warn his neighbor" (D&C 88:81). At a cottage meeting he attended only one week after his baptism, he was suddenly called on to speak—for the first time in public—and occupied over an hour under the press of the Spirit. As he said, "I opened my mouth and the Lord filled it."¹

His first diary is essentially a missionary journal covering the years 1832–35. It is our earliest holograph (personally handwritten) evidence of Brigham Young's experience and feelings, and it is a miracle, given the persecutions, travels, and sharp disruptions of Brigham's life, that that small notebook, and three others like it covering parts of the years until 1844, survived at all. The diaries are not particularly introspective, reporting mainly places visited on his numerous missions; distances traveled; and names . . . but they do give us the most direct early evidence of how Brigham perceived his work and what he sometimes felt in his missionary travels. . . . They reveal a man of tenderness, spiritual warmth, and insight, as well as the more commonly known Brigham of great energy and devotion. . . .

The first entries increase gradually in detail as Brigham's facility and actual involvement in the work increase. For April and May of 1832 he noted only that he "preached as opportunity presented. Baptized Rachel Flumerfelt." Then: "June—Went to Hector, preached at Henrietta. July 6—Baptized John D.

Morgan."² Late summer was occupied in caring for his wife Miriam, who had accepted the gospel with him in April but who had been weakening for years under the advance of tuberculosis. She died on September 8 at the nearby home of the Heber C. Kimballs, the Youngs' closest friends, where she was taken during her last illness. In late September Brigham left his two little girls with Heber's wife Vilate (the youngest daughter had been named after Vilate) and traveled with Heber and Brigham's brother Joseph the 200 miles to Kirtland, Ohio, to meet Joseph Smith, preaching and baptizing all along the way and back.

They first met the Prophet as he was chopping wood with his brothers-in-law in the forest behind Newel K. Whitney's store, where Joseph and Emma were then living. To find a prophet thus employed assured much more than it surprised a hardworking man like Brigham. The visitors were invited to stay for supper and for a gathering of some of the brethren that evening. Heber much later remembered that they "had a glorious time; during which brother Brigham spoke in tongues before brother Joseph, it being the first time he had heard any one speak in tongues. We had a precious season and returned with a blessing in our souls."³ Brigham himself recalled, "We tarried about one week in Kirtland, held meetings nearly every night, and the blessings of the Lord were extensively upon us. I baptized one man while in Kirtland, by the name of Gibson Smith, the father of Newel K. Whitney's wife, who had just come from Connecticut to learn the things that were being revealed. Being convinced of the truth of the work, he requested me to go into the waters with him."⁴

On their return to Mendon, Brigham and Heber continued with local preaching journeys that fall, and then in late December Brigham went on what could be



called his first real mission. He traveled with his brother to Canada, where Joseph Young had before preached Methodism and was quite well known. Apparently the two brothers had been given a specific commission to convert a man by the name of Artemus Millett, whom Joseph Young had known during his earlier work in Canada and whom they had recommended in September when Joseph Smith had talked with them in Kirtland about the need for a mason to help build the proposed temple there. The Prophet had said to the brothers, "I give you a mission to go and baptize him into the church and tell him to bring \$1,000 with him."⁵ They traveled over 500 miles on foot, "most of the way through snow and mud from one to two feet deep," and finally crossed six miles of thin ice . . . at the eastern end of Lake Ontario (where the St. Lawrence River begins) to get to Kingston. Brigham later reported in his Manuscript History . . . : "Proceeding [north] to West Loboro, we remained about one month preaching the Gospel there and in the regions round about. We baptized about 45 souls, and organized the West Loboro and other Branches."⁶ . . . Artemus Millett had been baptized by Brigham on February 18, [1833], in Loboro and that summer sold his property and moved to Kirtland with more than the requested \$1,000 to help with the temple.

When Brigham returned to Mendon, he lived awhile with the Kimballs, and then in April he again started for Canada with his brother. This time he took a boat on the Erie Canal from Palmyra to Auburn . . . [and] spent about two weeks preaching in that area where he had been a respected craftsman until moving to Mendon only four years before. The brothers then went on by steamboat to Kingston and retraced the former route in Canada, where they preached, baptized, encouraged the previously formed branches, and organized a new one . . . : "May 27 Monday—Went to Loboro, had a prayer meeting in the evening, found the Brethren in good health and in good spirits. There have been seventeen baptized since Brother Joseph and I left here. . . .

"30 Thursday—Went to Brother N. Lake's, held a meeting at one o'clock. Had good liberty in preaching.

"2 Sunday—Held meeting at Brother Daniel Wood's at 10 a.m. At 4 p.m. at Stiles Barn and baptized three." . . .

In July Brigham brought Brother Lake's family and other Canadian converts to Kirtland, where he helped them get permanently settled, and he visited with the Prophet. Then Brigham returned home for a few months but went again on local preaching missions throughout western New York, including one extended trip east along the Erie Canal. . . .

On September 4 Brigham wrote in his diary a formal record of performing his first marriage, and then late in the month he and Heber gathered their families and belongings and moved to Kirtland as Joseph had directed. Brigham later recalled, "I tarried all winter, and had the privilege of listening to the teachings of the Prophet and enjoying the society of the Saints, working hard at my former trade."⁷

Indeed he was very busy establishing a new home and providing for his daughters, as well as courting and marrying Mary Angell, a firm-minded convert from New England, who had delayed marriage until she could find someone to fully share her religious concerns and faith. . . .

A few months after his marriage, in May of 1834, he had volunteered, with two hundred others, to go with Joseph Smith to the aid of the persecuted Saints who had been driven from Jackson County, Missouri. This "Zion's Camp" marched 2,000 miles (averaging 40 miles per day while traveling).

Brigham learned much from the physical and spiritual trials of that forced march, confirming his assurance of Joseph's calling and his own willingness and ability to be loyal to the Prophet. . . .

In May he was sent to the Indian tribes living in New York. . . . On the way east he called on a relative at





Dunkirk on Lake Erie and preached the gospel to him, but he was “not inclined” to receive it, and, Brigham coolly notes, “to avoid calling on me to ask a blessing at table, he asked the blessing himself, probably for the first time in his life.”⁸

In June Elder Young revisited the branches in Canada and then crossed northern New York into Vermont and traveled down to Boston, preaching and baptizing along the way: “July 19 Sunday—The barn and yard were crowded. It was thought there were between 2 and 3 thousand people. There were 144 carriages that were counted by the Brethren. Here we found Fathers and Mothers, Brothers and Sisters.” . . .

When he got back to Kirtland in late September . . . he was soon asked to superintend the painting and finishing of the temple. He possibly designed and quite certainly glazed the lovely windows. . . . And he was able

to work closely with his early convert, Artemus Millett, who was supervising the exterior masonry work.⁹ . . .

For the new Church, still less than 500 in membership in the Kirtland area, and all struggling for basic survival after being uprooted to gather to Kirtland, the large, three-story, \$60,000 building was a magnificent accomplishment, and the sacrifices and faith brought forth great spiritual manifestations, including visitations of angels, at the time of its dedication services in late March 1836 (D&C 110:4, 6–7).

Brigham spent much of that year and the next on a series of successful missions throughout New England. In the spring and summer of 1836 he traveled through New York, Vermont, Rhode Island, Massachusetts, and Maine, baptizing many. . . . In his diary he reports that at one time in Boston he received a visit from a priest named Taylor: “We bore testimony of the Book of

MISSIONARIES DEPART TO BRITAIN

Shortly after Joseph Smith settled in Far West, Missouri, in March 1838, he had begun preparing for an expanded missionary effort by the Twelve to Great Britain. . . . The Lord also told them the exact day, 26 April 1839, they were to leave Far West to depart for England (see D&C 118). . . .

Wilford Woodruff wrote, “Early upon the morning of the 8th of August, I arose from my bed of sickness, laid my hands upon the head of my sick wife, Phoebe, and blessed her. I then departed from the embrace of my companion, and left her almost without food or the necessities of life. She suffered my departure with the fortitude that becomes a saint. . . .

Brigham Young was prepared to leave on 14 September, just shortly after his wife, Mary Ann had given birth to a daughter. When he left Montrose, however, he was so ill that he could not walk the five hundred feet to the river unaided. Three days later, Mary Ann, still weak from childbirth, arranged to cross the river and care for her husband who was staying at the home of Heber C. Kimball in Nauvoo. On 18 September, Brigham and Heber decided it was time to start on their appointed mission. Both men were so ill that they had to be helped into a wagon. All of the Kimball household were bedridden except four-year-old Heber Parley, who could just manage to carry water to the sick.

As the men drove off, Heber said he felt that “my very inmost parts would melt within me at leaving my family in such a condition, as it were almost in the arms of death. I felt as though I could not endure it. I asked the teamster to stop, and said to Brother Brigham, ‘This is pretty tough, isn’t it; let’s rise up and give them a cheer.’ We arose, and swinging our hats three times over our heads, shouted: ‘Hurrah, hurrah for Israel.’ Vilate, hearing the noise, arose from her bed and came to the door. She had a smile on her face. Vilate and Mary Anne Young cried out to us: ‘Goodbye, God bless you.’”¹ (*See Church History in the Fulness of Times, Institute Student Manual*, 227–28.) ▀

1 In Orson F. Whitney, *Life of Heber C. Kimball*, 3d ed. (Salt Lake City: Bookcraft, 1967), 266.



❖ Mormon and drowned him in his own words and let him go.”¹⁰

Whenever he was in New England, Brigham was anxious to visit and teach his many relatives there. In October, after he had returned to Kirtland, his cousin Willard Richards, who had read the Book of Mormon, visited him: “I invited him to make his home at my house, which he did, and investigated thoroughly the principles and doctrines set forth by the Prophet and Elders of the Church. Dec. 31st, he requested baptism at my hands, which ordinance I administered to him in the presence of Elder Heber C. Kimball and others, who had spent the afternoon in cutting the ice to prepare for the ceremony.”¹¹

A skilled doctor for that time and a fine thinker and writer, Willard Richards came to have great influence on the developing Church—as a missionary with Brigham in England, later as Brigham’s secretary and historian, and finally as his counselor in the First Presidency. The next March (1837), he went with Brigham on another mission to New England . . . [and] in June, Willard was appointed by Joseph Smith to accompany Heber Kimball and Orson Hyde in the enormously important mission to England, the first one overseas.

[It] was the success of [the] mission to England . . . that counterbalanced the internal divisions in Ohio and the external persecutions in Missouri with an influx of new converts and optimism that literally saved the Church. . . . The converts made by Elders Kimball, Hyde, and Richards in just one year in England provided a foundation that Brigham and the apostles built on in 1840 to bring a literal explosion of converts (over 5,000 the first year alone). These converts supplied the great influx of immigrants to build Nauvoo and later the Zion in the mountains.

Brigham’s mission to England, as the head of the Quorum of the Twelve, began with two dramatic departures. . . . [The] two years between April 1839, when Brigham led a majority of the Twelve in a daring, necessarily secret, formal farewell ceremony while surrounded by their enemies in Far West, and April 1841, when he triumphantly led them back from England, were among the two most important of his life—both in accomplishment and in personal development.



Attended Conference at Boylston Hall, Boston. . . . Elders and members were present from most of the Branches in New England. Many of the citizens also attended, some of whom were very rude and unmannerly in their behavior; it was evident that either their parents had not taught them good manners, or they had made bad use of their early education.”

—History of Brigham Young,
In *Millennial Star*, 1864, 294.

[Brigham] participated in the justly famous mass conversions in Herefordshire along with Wilford Woodruff; . . . healed the lame and sick, compiled a book of hymns, published the Book of Mormon, . . . established and for a time edited the *Millennial Star*—[all] while welding the Quorum of the Twelve into a unified, smoothly working executive and apostolic body, with himself firmly at its head.

The first departure came as the result of a revelation Joseph Smith received in Missouri in July 1838,

commanding that the Twelve . . . “take leave of my saints” in Far West the next April 26 on the building site of the temple (D&C 118:5). But before that time came, Joseph and many of the leaders had been jailed, leaving Brigham suddenly in charge of a desperate winter exodus back across the state to Illinois. The Governor’s extermination order was in effect, so enemies of the Saints were openly boasting that they would kill anyone who tried to fulfill “Joe Smith’s prophecy” about the Twelve leaving for England from Missouri. . . .

The three other apostles in Quincy agreed with Brigham that “the Lord God had spoken and it was our duty to obey and leave the event in his hands and he would protect us.”¹² The four traveled back by carriage, picking up apostle John E. Page (who was still bringing his family out of Missouri) on the way and meeting Heber Kimball in Far West, where he had been in hiding awaiting them. Heber recorded that the Lord cast a deep sleep on the town.¹³ They met while it was still dark . . . on the morning of April 26, ordained Wilford Woodruff and George A. Smith apostles . . . directed the laying of a token stone for the foundation of the temple, and “took their leave . . . agreeable to revelation.”¹⁴

The Twelve then returned to Illinois . . . assisted in settling the scattered Saints on the future site of Nauvoo, and spent the summer getting ready for their missions. . . . Then a memorable meeting was held at Brigham Young’s cabin across the river in Montrose on July 2, where “brother Joseph taught many important, glorious principles calculated to benefit and bless [us] on [our] mission,”¹⁵ especially advising the apostles to be merciful with each other and pray for each other, to avoid all pride and backbiting such as had brought on the past troubles with dissension and apostasy.¹⁶

When the apostles tried to leave in August, the malaria that infested the low, swampy ground where they had settled along the Mississippi had disabled nearly everyone. Brigham’s description is typically simple and restrained, leaving us to imagine the physical and emotional suffering of this second dramatic departure: “My health was so poor I was unable to go thirty rods to the river without assistance. . . . I left my wife sick, with a babe only ten days old, and all my children sick and unable to wait upon each other.”¹⁷ His family was even without

adequate clothing because of losses to the mob in Missouri; Brigham himself was wearing a cap made out of a pair of old pantaloons, and he took along a quilt because he had no overcoat until some Saints in New York made him one. He commented that he thus “had not much of a ministerial appearance.” But though deathly ill for a time, and literally carried from place to place as he and a few companions were shuttled by the Saints across Illinois, he gradually recovered strength and began to have experiences commensurate with his calling—even though he lacked the “appearance.”

Traveling without purse or scrip, Brigham found that \$13.50 given them by the Saints and kept in his trunk became like the Old Testament widow’s cruse of oil and barrel of flour that were continually replenished; drawn from again and again, it provided \$87 worth of fares and meals as they traveled by stage across Indiana and Ohio to Kirtland. There they found John Taylor; he had left earlier while in good health but had been stricken en route by a near fatal illness from which he was just then recovering. Brigham, showing the expanding dimensions of his spiritual leadership, met with the apostles in the temple where he anointed and blessed Elder Taylor and washed the apostles’ feet.¹⁸ . . . Brigham [records] crossing Lake Erie: “The lake was so rough that no boat came into port until the 26th. . . . The wind rose about one o’clock in the morning. I went up on deck and felt impressed in spirit to pray to the Father, in the name of Jesus, for a forgiveness of my sins, and then I felt to command the winds to cease, and let us go safe on our journey. The winds abated, and I felt to give the glory and honor and praise to that God who rules all things.”¹⁹

The missionary journey took great physical courage as well as faith. While jumping onto a ferryboat in New York, Brigham slipped and fell against an iron ring on the deck, severely dislocating his shoulder: “I directed brothers Kimball and Hedlock to lay hold of my body, and Brother Pratt to take hold of my hand and pull, putting his foot against my side, while I guided the bone with my right hand back to its place. . . . When I came to a fire I fainted, and was not able to dress myself for several days.”²⁰

Brigham reported that on the voyage across the Atlantic “I was sick nearly all the way and confined to my berth. . . . When I landed on the shore I gave a loud shout

of hosannah.”²¹ When he arrived in England on April 6, 1840, he was so emaciated that his own cousin Willard Richards . . . did not recognize him. . . .

Wilford Woodruff had come earlier on January 12 [with Elder Taylor] and . . . reported on the astonishing success he had been having in Herefordshire; the Spirit had directed him to the home of John Benbow, who had provided access to a large group of “dissenters” from the established church—the United Brethren. . . .

Elder Woodruff recorded . . . : “May 14—I walked to Ledbury with Elder Young, from thence to Keysent Street and preached but amid much disturbance and as the meeting was about breaking up the congregation was besmeared with rotten eggs. . . .

“June 3rd . . . A notable miracle was wrought by faith and the power of God in the person of Sister Mary Pitt at Dymok. She had been confined six years to her bed, with the spine, which mostly deprived her of the use of her feet and ankles, and had not walked for 11 years, only with the use of crutches. Elders Young, Richards, and Woodruff laid hands upon her and rebuked her infirmity and her ankle bones received strength and she now walks without the aid of crutch or staff.”²²

When two of the new converts, John Benbow’s wife Jane and Thomas Kington, a former United Brethren minister, offered to lend the Church the capital needed to publish the Book of Mormon, Brigham . . . supervised [the] printing and the founding of the *Millennial Star*. Then, at the July mission conference, President Young . . . [called] . . . a member of the English army who was on his way to the East Indies to carry the gospel there as a missionary. He also ordained 17-year-old William J. Barrett to preach the gospel in the new English colony he was going to in South Australia.

President Young personally engaged in preaching and baptizing in the Manchester and Preston areas while he continued his various administrative and publishing activities. . . . One Sunday in November he “went to the Priesthood meeting in the morning and felt impressed to tell the Brethren to go home. The police, who had been instructed to arrest all street preachers that morning [because of Methodist complaints against the Mormons], took up about twenty, who all proved to be Methodists. When the magistrate learned they were not ‘Mormons,’ they were dismissed.”²³

In early December President Young . . . and the others were preaching to the largest gatherings the missionaries had yet been able to attract in London. Several indicated a desire to be baptized, and an independent minister talked of joining and bringing his congregation with him. Brigham visited the College of Surgeons with a Dr. Copeland, who . . . was baptized the next month. . . .

Orson Hyde arrived in March on his way from Nauvoo where Joseph had commissioned him to dedicate Palestine for the gathering of the Jews. The Quorum gathered nine strong in early April for a final conference. They administered the sacrament to the large congregation that now represented nearly 6,000 Saints in England. . . . At the end of the last conference meeting, the minutes tell us, “Brigham Young and William Miller then sang the hymn, ‘Adieu, my brethren,’ etc., and President Young blessed the congregation and dismissed them.”²⁴

The growth and achievements of the Quorum of the Twelve as missionaries in England under the leadership of President Young were clearly recognized by the Lord through his Prophet. A few days after Brigham’s return, Joseph visited him in his home and conveyed a revelation to him that “it is no more required at your hand to leave your family as in times past, for your offering is acceptable to me. I have seen your labor and toil in journeyings for my name” (D&C 126:1–2). . . . The Twelve were thus established in their proper governing role over all the Church, and Brigham Young was unknowingly embarked on the course that would lead beyond Carthage and make him the Church’s second prophet and president and its leader west.

In the next few years Brigham would go on other special missions for Joseph, traveling to the East to combat the slanders of John C. Bennett and to aid in Joseph’s campaign for the U.S. Presidency in 1844. But for now he could only be grateful for a relatively stationary and peaceful ministry and an opportunity to learn from Joseph to be a prophet. On April 25, 1840, on the ship coming home from England, he wrote, “I felt as though I could not endure many such voyages as I had endured for 2 years . . . and were it not for the power of God and his tender mercy I should despair.”²⁵ The single entry in his diary covering this period (1842) reads: “January 18th—This evening I am with my wife alone by my fireside for the first time for years; we enjoy it and feel to praise the Lord.” ▀

- 1 *Journal of Discourses*, 13:11.
- 2 Brigham Young Diary 1832–35, MS in Brigham Young Papers, LDS Church History Library, Salt Lake City.
- 3 *Deseret News*, Mar. 31, 1858.
- 4 Brigham Young's Manuscript History, Sept. 1832, Church History Library.
- 5 Reported by Daniel G. Millett in the *Church News*, Aug. 30, 1975, 45.
- 6, 7 Manuscript History, Sept. 1832.
- 8 Manuscript History, May 2, 1835.
- 9 Joseph Millett, Journal, Appendix, MS in Church History Library.
- 10 Brigham Young Diary, 1832–35.
- 11 Manuscript History, Oct. 1836.
- 12 Manuscript History, Apr. 1839.
- 13 Stanley B. Kimball, unpublished biography of Heber C. Kimball, 127.
- 14 Joseph Smith, *History of the Church*, 3:339.
- 15 Manuscript History, July 2, 1839.
- 16 Wilford Woodruff Diary, Church History Library, July 2, 1839.
- 17 Manuscript History, Sept. 14, 1839.
- 18 Manuscript History, Nov. 17, 1839.
- 19 Manuscript History, Nov. 22, 1839.
- 20 Manuscript History, Feb. 2, 1840.
- 21 Manuscript History, Apr. 6, 1840.
- 22 Wilford Woodruff Diary.
- 23 Manuscript History, Nov. 8, 1840.
- 24 *History of the Church*, 4:335.
- 25 Brigham Young Diary, 1840–44, MS in Brigham Young Papers, Church History Library.

LETTER OF ELDER WILFORD WOODRUFF

KANESVILLE, June 8, 1850.

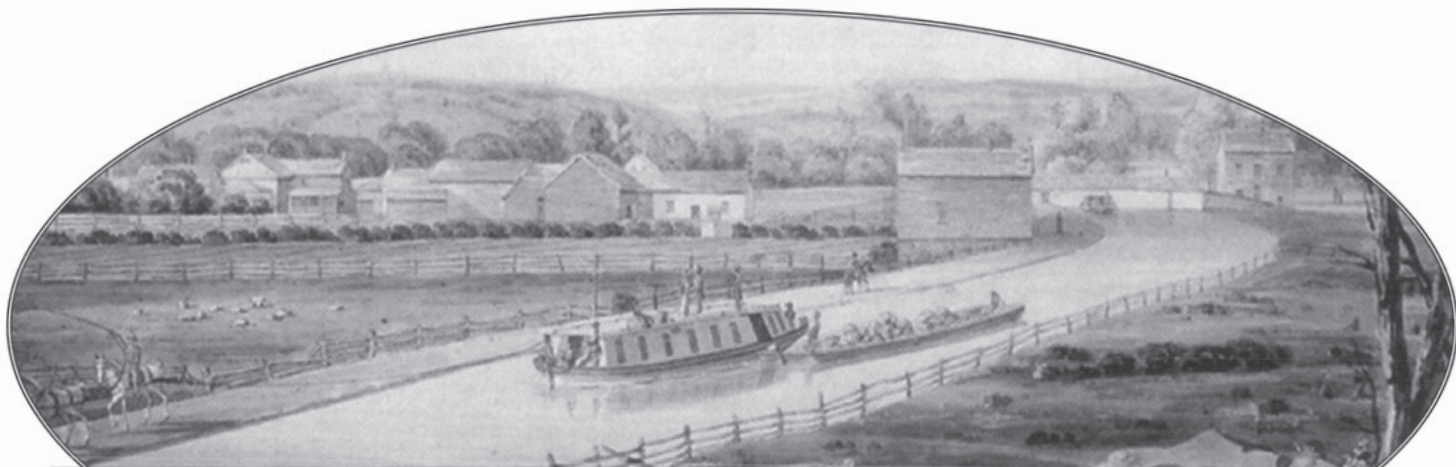
HAving been on my appointed mission to the Eastern States and British Provinces for the last two years, which portion of the vineyard has been like the gathering of grapes after the vintage is done. I have summed up the amount of gleanings from that quarter, during this time, and I can count about 200 which we have baptised in the various branches, and near 500 which have emigrated to the West, bound for the Salt Lake Valley. The eastern emigration this spring left Philadelphia about the 1st of April, consisting of over one hundred souls under the care [of] Elder Gibson, who arrived here in safety and good health and spirits. I left Boston on the 9th of April, with 200 souls; came via Philadelphia and Pittsburgh, and landed at Deseret Depot in Bethlehem, 18 miles below Kanesville, on the 15th day of May in good health and spirits. I am happy to say we have been blessed and prospered on our journey. We have met with good accommodation and kind treatment from most of the officers and men of the various boats where we have traveled, especially, Capt. Devinney, of the *Dewit Clinton*, from Pittsburgh to St. Louis, used every exertion in his power to make us comfortable and happy. Also, Captain Baker, of the *Sacramento* from St. Louis to Kanesville, should be patronized by the Saints who wish to be dealt with honorably and kindly, or travel in safety on the dangerous

waters of the Missouri, will not be disappointed who embark with Capt. Baker; at least as far as the care and duties of the captain and officers of the boat are concerned.

Since my arrival in Kanesville, I have had the pleasure of sitting in Council and Conference with Elders Orson Hyde and Orson Pratt, and of meeting many of my old friends and acquaintances, which is truly a treat after being separated for two years. We have had two deaths in our company since we left Boston. Sister Margaret Bird, wife of James Bird, of Cambridge port, Mass, died at St. Louis, after a few hours illness, on the 22d day of May. Also a child of Brother and Sister Branch, before named in the *Guardian*. There was also one birth on the *DeWit Clinton*, mother and daughter well.

In consequence of the high price of Oxen, and the difficulty of obtaining them, our companies could not be ready to cross the river quite as soon as we could have wished, but we now expect to be ready to organize and start in few days, and hope that the preserving care, peace and blessings of our Heavenly Father may attend all the Camp of Israel in our journeyings to the mountains and abide with all the faithful is the prayer of W. WOODRUFF. ▀

(See Susan Easton Black, ed., *The Best of the Frontier Guardian* (Provo: BYU Studies; Salt Lake City: University of Utah Press, 2009). Reprint courtesy *BYU Studies*.)



THE ERIE COUNTY, PENNSYLVANIA MISSION

by Cheryl A. Bills,

INDEPENDENT RESEARCHER

Erie County, Pennsylvania, is . . . 60 miles from Kirtland, Ohio. . . By February 1831, the “Saints” were gathering to Ohio in large numbers. . .

We know there were converts prior to 1832 because the missionaries refer to many as “Brother” or “Sister” in their journals. These terms indicate membership in the Church. Nonmembers are referred to as Mr. or Mrs. . . .

Jared Carter, one of the first missionaries to Erie County, joined the Church in New York when he heard about the Book of Mormon from an anti-Mormon. Jared sought out the Church and was baptized by Hyrum Smith about February 20, 1831. He stated in his journal that he was so warmed by the spirit of God that he didn’t feel the cold of the water on him at that winter season during the half-mile walk to shelter and a change of clothing. On September 22, 1831, Jared, accompanied by Ebenezer Page, embarked on a mission from Kirtland to the East. Two days later, Elder Carter recorded in his journal . . . experiences one after another of being called to heal the sick or cast out devils. In one incident, while riding in Craton’s oxen-drawn wagon, he healed a boy named Charles Craton of deafness. He also told of an experience in which the rain divided over a congregation as they were preaching, allowing them to remain dry and continue the open-air meeting.

Missionaries Orson Hyde and Samuel H. Smith, labored for one month in Erie County beginning February 16, 1832. . . [They] met fellow-elders Carter and Page returning from their mission to New York. . .

[and]. . . baptized eight more: Randall Wheeler, Andrew McAdams, Abigail Spencer, Experience Wheeler, Cornelia Cattles, Fanny Mariah Rudd, Phebe Thompson, and Cloa Rudd. . .

Summarizing his mission, Jared Carter said: “Since I left home and was ordained to preach the gospel and was preaching from place to place now, I thought that I had great reason to thank and praise the Lord for what he had done for me and my . . . family. . . I can say that God has blessed me according to the prophecy of Brother Joseph, before I went from Ohio. He has blessed me with sheaves and with health and blessed by his name.” . . .

The Evening and the Morning Star reported that Hyrum and William Smith returned home in December 1832 after laboring three weeks in the Springfield, Pennsylvania, area. We do not have the names of the twenty-three persons they baptized. . .

The Journal History of the Church reported the following: “Tuesday, January 15, Elder John F. Boynton and Evan M. Greene left Kirtland, Ohio on a mission to north-western Pennsylvania. . . On the 17th, they arrived in Springfield, Erie, Pennsylvania, in which vicinity there was already a branch of the Church; here they commenced a successful missionary labor, visited among the people, and held a number of meetings. On the 20, John F. Boynton baptized Rhoda Winegar, and on the 21, eight more were baptized: namely, Samuel T. Winegar, Alvin Hartshorn, Levi Allen, John Quincy, Horace Martin, John Winegar, Alvira Winegar, and Fanny Hall. . .

"On . . . Feb 4, they went to Springfield where they met Wm. Smith and on the 5th they held a glorious meeting, at which Wm. Smith spoke in tongues with much power. Jane Fuller was baptized. . . .

"On Tuesday, Feb 26, they preached at a place two miles north and baptized Olive A. Vaun and John Vaun. Just before the meeting in the evening," writes Elder Greene, 'a sister was taken in distress in the stomach and requested us to lay hands on her. We went out and prayed in order to know whether it was right for that people to have a sign. We received a witness to the effect that the woman should be healed, and then we went into the house and laid hands on her. We commanded the disease in the name of Jesus to depart from her and when I prayed that the cloud of darkness might be broken and I exhorted and contended for the gifts of the Church. Then, for the first time in this place, the Lord poured out his spirit in mighty power and gave the gift of tongues unto the people, and we had a glorious time. Some were convinced of the power of God.'" . . .

Appleton M. Harmon, son of Jesse and Anna, recorded the following memories of his family's conversion in Erie County: "Twas in our humble cottage that a servant of God in his pilgrimage on his holy errand had called to refresh his weary limbs and get a cooling draught who in turn imparted to us the word of the eternal life that was like a well of living water springing up into everlasting life that never failed. It worked upon us. It would not let us linger here but Zionward it bent our way. We left our pleasant home, to gather with the Saints of the Most High God to build up Zion and live forever pilgrims in the cause of Zion. We were persecuted for the sake of peace. I am here on the old farm [in Erie County, PA] on my way to a foreign land to carry this same gospel that has wrought this wonderful change in our family. These reflections passed across my mind and brought a sensation to me that might have been visible to any bystander.

"I lingered here—I was loath to leave the spot
For well do I remember that this was my father's lot.
Where in my boyish days I reveled on the green
Now in riper years I ponder on the scene.
Strange has been my pilgrimage since I was here before
Now the bearer of a message unto a distant shore."

MORMON RUN

Numerous baptisms took place at "**Mormon Run**" in the early 1830s. . . . [It] is described in missionary journals as entering the East branch of Conneaut Creek about 1.5 miles northeast of Albion, Pennsylvania. This spot was measured from old Albion and is located on the . . . (1995) Albion Fairgrounds. There is one place along this creek where you can walk right down into the creek and near that area are two little rock dams that make a perfect font area. . . .

*It's more than rock, or sand, or tree –
this stream.*

*I wade right in –
The water warms my feet.
Unshod, I slip on moss,
then hush my thoughts
and feel its "moreness" in my heart.*

*Did that ancient tree
shade my people even then,
when
they stepped out from this edge
as I have just done?*

*Did they hesitate?
Or,
did they stride right in
towards that man,
their missionary,
Evan Greene?*

*A Baptismal place –
sacred to them.*

*But, did they know
how very
very
very*

*large their stride would really need to be –
and just how very far
this Mormon stream
would really run?*

*by Pamela C. Johnson,
July 1995*

For sources or more information, contact Cheryl Bills from Saint Anthony, ID at cherylbills@gmail.com 



20th-Century Pioneering Businessman

Donald Parkinson Lloyd

was born on September 21, 1905, in Ogden, Utah. He was the son of Charles Edward Lloyd and the grandson of early Utah pioneers, Thomas Lloyd and Susannah Stone Lloyd. Susannah was a Mormon convert from England and was a young woman, 25 years of age, when she crossed the plains in the Willie handcart company. She later wrote her firsthand account of this trek. Donald Parkinson Lloyd carried on the family pioneering tradition.

Donald grew up in St. Anthony, Idaho, and later attended LDS High School in Salt Lake. He was a top athlete in football and track and received awards and recognition for both. His talents included giving speeches. He won oratory awards in Church, high school, and college at Brigham Young University, where he also continued in athletics, drama, and social activities. While at BYU he met and married Helen Carroll. Don was very talented and popular all through school. Kind and considerate to all, he always had a knack for getting along with people and working well with them.

An incredibly hard worker, he dedicated himself to all he strived for. Don was successful anywhere he went. He had an unbelievable determination driving him towards any goal he set. He had consistently strong moral values and was admired by his peers and employees.

His drive and ambition resulted in a pioneering business venture with lasting impact in the State of Utah. In the late 1930s, Don could see the

The Sons of Utah Pioneers express appreciation to John H. Morgan, Jr., and Associated Foods for their generosity as the sponsors of this issue of Pioneer magazine.

plight of small independent grocery stores trying to compete against larger chain stores. Having gone through 10 years of the worst depression in the history of the county, it was doubtful that they could survive in this economic climate. The only way the grocers could survive, as Don saw it, was for them to come together in a cooperative undertaking, so that they could buy in sufficient quantities, thus acquiring their products at cheaper prices and on better terms. The challenge was for these 34 independent grocers to combine, survive and even prosper. On July 1, 1940, they joined together putting their economic lives on the line, pledged \$300 each, and formed Associated Food Stores, Inc.

They were fortunate to lease an old warehouse for \$100 a month located where they could store their canned food and other supplies until they could get them sold. Don set the example of hard work, long hours, and commitment to frugality. He took all of his salary in that first six months in certificates of deposit, while his family learned to like beans. The staff didn't quit at a certain hour. They quit when the job was done. "We tried every strategy that could be designed to acquire the inventory needed to supply those stores with the products they needed. And all the time, we had to be concerned with how to get the money to pay for the products we needed. Despite some frustration, it was an exciting time. Life sings when you are working hard for a purpose."

Don Lloyd and the independent grocers established a management style which led to the success that continues to this day. Just recently, Associated has become number one in Utah in both the number of stores and sales, capturing nearly 40% of the Utah grocery-store market. In 1940, those 34 small store owners and Don declared their independence and built a tremendously successful enterprise, utilizing the same values as the original pioneers who came into the Valley 162 years ago, including hard work, service to others, courage, determination to succeed, and integrity.



Susannah Stone Lloyd: HAND CART GIRL

At the age of 85, Susannah Stone Lloyd, grandmother of Donald Parkinson Lloyd, wrote of her experience as a "Hand Cart Girl" in 1856 with the Willie hand-cart company:

I, Susannah Stone Lloyd being impressed to make a sketch of my early life will endeavor to do so. I was born of honest parents, in the town of Bristol, England on December 24th, 1830. My father was William Stone and was a master painter born in London. My mother, Diana Grant, was born in Gloucestershire, England. My grandmother's maiden name was Sherman. She married



a Mr. Hall. After he died, she married my Grandfather Grant, who came to America in the early days. My father's people belonged to the Church of England. My mother's people to the Wesleyans. I attended the Wesleyan Sunday School. I used to read the scriptures and wished that I had lived in the days of the Apostles and Prophets, not knowing then that the everlasting Gospel had been restored to the earth. When I heard it preached I hailed it with joy.

I joined the Church of Jesus Christ of Latter-day Saints about the year 1848. This caused my heart to



rejoice. I have seen that the hand of the Lord has been over me for good from my earliest childhood, and I know that His Holy Spirit has been my constant guide and companion. I never shall forget the many manifestations of the Lord's goodness and blessings unto me and mine. My parents, relatives and friends did all in their power to keep me from coming to America, but I had the spirit of gathering and the Lord opened up the way and I came to Utah in 1856 with the Hand Cart Company. Brother Willie was our captain, and Millen Atwood his counselor. We were almost pioneers, for we had to travel through sunflowers and sage brush for many miles.

The first part of our journey was pleasant, as the weather was good. We left Liverpool in May on the ship, *Thornton* and landed in New York the latter part of June in a sailing vessel. While crossing the Atlantic, the People's galley or cook house took fire and burned down which caused great excitement. Through the blessings of the Lord we were saved. After we landed we came to the Hudson River in steam boats and continued by railroad cars until we came to the frontiers, which were called Iowa Camp Grounds. We stayed there several weeks while our hand carts and tents were being finished. Oxen drew the wagons that brought our provisions and tents; and clothing to last the journey—which was over one thousand miles,—was brought on our hand carts. The rest was brought the next season by the Walker Brothers.

After we had proceeded quite a way on our journey, we lost quite a number of our cattle which drew down the provisions. Some supposed that they were stampeded by the Indians or Buffalo. We met several tribes of Indians going east to war. This was in the year 1856, when Colonel Babbitt was doing business with the United States Government. President Brigham Young was Governor at the time. Babbitt and his teamsters were massacred. They were a day or two ahead of us with a train of goods which was seized by the Indians. We met a tribe of Indians with an interpreter, who told us all about the circumstances but we were not discouraged. We traveled on and felt that though we had trials the Lord would protect his saints and so

He did, and although we passed through many trying scenes, His protecting care was over us. After we left Iowa, we traveled about one hundred miles and came to Florence. By this time we were more used to traveling and we made better headway. Through losing our cattle and having to camp on the plains for several weeks, it threw us late in the season and made our provisions short for the latter part of our journey.

We left England May 2nd and arrived in Salt Lake Valley on November the 5th, 1856. I am thankful that I was counted worthy to be a pioneer and a "Hand Cart girl." It prepared me to stand hard times when I got here. I often think of the songs we used to sing to encourage us on our toilsome journey. It was hard to endure, but the Lord gave us strength and courage. Yes, the Lord has multiplied blessings upon my head and I praise His Holy Name and pray that I may be worthy of the many blessings that are promised to the faithful.

After we had traveled about seven hundred miles, and our provisions being short, our captain brought all the biscuits and flour that he could buy in Laramie. We had to live on short rations. It became very cold and a number of our older people died. Sixteen were buried at one time. Traveling as we were with scant clothing and lack of sufficient food, we suffered greatly from the severe cold and snow. Because of the loss of cattle, it became necessary for each handcart to take additional load, each taking a share of the provisions that were left.

We waded through the cold streams many times, but we murmured not, for our faith was in God and our testimony of His work was supreme. In the blizzards and falling snow, we sat under our handcarts and sang, "Come, come ye saints, no toil nor labor fear, but with joy wend your way. Though hard to you this journey may appear, grace shall be as your day." Only once did my courage fail. One cold dreary afternoon my feet had been frosted, and I felt I could go no further. I withdrew from the little company and sat down to wait the end. I was somewhat in a stupor, and after a time I was aroused by a voice which seemed as audible as anything could be and which spoke to my very soul of the

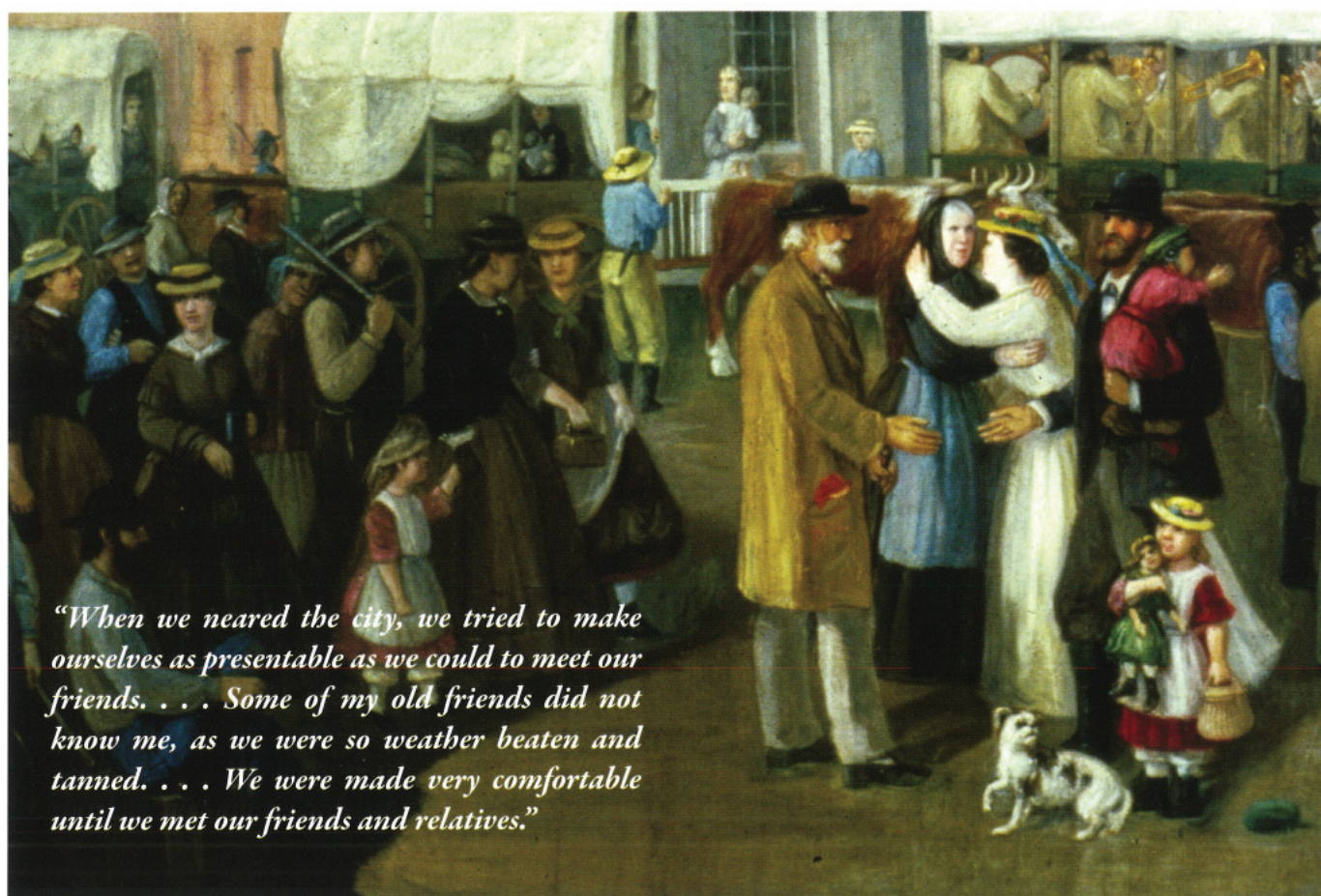
promises and blessings I had received, and which should surely be fulfilled and that I had a mission to perform in Zion. I received strength and was filled with the Spirit of the Lord and arose and traveled on with a light heart. As I reached camp, I found a searching party ready to go back to find me, dead or alive. I had no relatives, but many dear and devoted friends and we did all we could to aid and encourage each other. My frosted feet gave me considerable trouble for many years, but this was forgotten in the contemplation of the many blessings the gospel brought to me and mine.

A young man whom I had kept company with in England, but would not promise to marry, as I wanted to be free, died en route and was buried on the plains with many others.

When we were within about one hundred miles of the Salt Lake Valley, our captain had a dream that a company was coming from Salt Lake Valley to meet us. Brigham Young asked a lot of our brethren to come and meet us with provisions of buffalo robes and blankets.

You may guess the joy that was in camp the day that they arrived. We were near Fort Bridger when they met us, and we rode in the wagons the rest of the way, but we had walked over one thousand miles. When we neared the city, we tried to make ourselves as presentable as we could to meet our friends. I had sold my little looking glass to the Indians for buffalo meat, so I borrowed one and I shall never forget how I looked. Some of my old friends did not know me, as we were so weather beaten and tanned. When we were near Salt Lake Valley, President Young with a company of our brethren and sisters came out to meet us, and bade us welcome and when we got into the city, we were made very comfortable until we met our friends and relatives.

Susannah arrived in the Salt Lake Valley November 5, 1856. That same day she met the handsome, young Thomas Lloyd, who had immigrated the previous year. Both were favorably impressed at their first meeting and Thomas proposed on the spot. Together they shared 38 years and 14 children. ▣



"When we neared the city, we tried to make ourselves as presentable as we could to meet our friends. . . . Some of my old friends did not know me, as we were so weather beaten and tanned. . . . We were made very comfortable until we met our friends and relatives."

Immigration of the Saints, by C. C. A. Christensen, courtesy Daughters of Utah Pioneers.

National Society of Sons of Utah Pioneers
3301 E. 2929 S.
Salt Lake City, UT 84109



Brightest and Best of the Sons of the Morning

Brightest and best of the sons of the morning
Dawn on our darkness and lend us thine aid;
Star of the east, the horizon adorning,
Guide where our infant Redeemer is laid.

Cold on his cradle the dew drops are shining,
Low lies his head with the beasts of the stall;
Angels adore him in slumber reclining,
Maker, and Monarch, and Savior of all.

Say, shall we yield him, in costly devotion,
Odors of Edom, and offerings divine?
Gems of the mountain and pearls of the ocean,
Myrrh from the forest or gold from the mine?

Vainly we offer each ample oblation;
Vainly with gifts would his favor secure,
Richer by far is the heart's adoration;
Dearer to God are the prayers
of the poor

—Reginald Heber (1783-1826)

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